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G R E E K G R A M M A R,

FOR THE

U S E O F L E A R N E R S.

By E. A. SOPHOCLES, A. M.

ELEVENTH EDITION.

HARTFORD.

H. HUNTINGTON, 180 MAIN STREET,

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P R E F A C E.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.

CONTENTS.

PART I. LETTERS AND SYLLABLES.

	Page		Page
The Greek Alphabet	1	Accent	14
Vowels	4	Enclitics	16
Diphthongs	5	Contraction	17
Breathings	6	Crusis	18
Consonants	6	Elision	19
Euphonic Changes	7	Syncope, Metathesis, and Aphesis	19
Movable Consonants	11	Punctuation	20
Syllables	12	Pronunciation	20
Quantity of Syllables	13		

PART II. INFLECTION OF WORDS.

	Page		Page
Parts of Speech	23	Augment	24
Noun	23	Syllabic Augment	24
First Declension	24	Temporal Augment	25
Second Declension	27	Augment of Compound Verbs	27
Third Declension	30	Verbal Roots and Terminations	28
Syncopated Nouns of the Third Declension	32	Indicative Mood	29
Contracts of the Third Declension	37	Subjunctive Mood	32
Indeclinable Nouns	42	Optative Mood	33
Anomalous Nouns	42	Imperative Mood	34
Defective Nouns	45	Infinitive Mood	35
Adjectives	45	Participle	36
Adjectives in <i>ος</i>	46	Perfect and Pluperfect Passive and Middle	36
Adjectives in <i>ως</i>	48	Aorist Passive	39
Adjectives in <i>ης</i>	48	Accent of Verbs	100
Adjectives in <i>ης</i> and <i>ις</i>	48	Formation of the Tenses	101
Adjectives in <i>ης</i> , <i>εις</i> , <i>ην</i> , <i>ειν</i> , <i>ηντης</i> , <i>ειντης</i> , <i>ηντην</i>	49	Present Active	101
Adjectives of one ending	54	Imperfect Active	105
Compound Adjectives	54	First and Second Perfect Active	106
Anomalous and Defective Adjectives	55	First and Second Pluperfect Active	108
Degrees of Comparison	57	First and Second Future Active	108
Comparison by <i>ταχος</i> , <i>ταχτος</i>	57	First and Second Aorist Active	110
Comparison by <i>των</i> , <i>τριτον</i>	58	Present and Imperfect Passive	112
Anomalous and Defective Comparison	59	Perfect Passive	113
Numerals	61	Pluperfect Passive	118
Cardinal Numbers	61	First and Second Aorist Passive	114
Ordinal Numbers	61	First, Second, and Third Future Passive	115
Numerical Substantives, Adjectives, and Adverbs	63	Present, Imperfect, Perfect, and Pluperfect, Middle	116
Article	64	First and Second Future Middle	116
Pronoun	64	First and Second Aorist Middle	117
Personal Pronoun	65	Contract Verbs	118
Reflexive Pronoun	67	Verbs in <i>μι</i>	124
Possessive Pronoun	68	Anomalous Verbs	135
Interrogative Pronoun	68	Adverb	168
Indefinite Pronoun	69	Comparison of Adverbs	171
Demonstrative Pronoun	69	Derivation of Words	172
Relative Pronoun	70	Derivation of Substantives	173
Reciprocal Pronoun	71	Derivation of Adjectives	175
Pronominal Adjectives	71	Derivation of Verbs	176
Verb	73	Composition of Words	177

PART III. SYNTAX.

Substantive	179	Passive	229
Adjective	180	Middle	230
Article	181	Deponent Verbs	232
Pronoun	185	Tenses	233
Personal Pronoun	185	Present, Perfect, Pluperfect, and Future	233
Reflexive Pronoun	187	Imperfect	234
Possessive Pronoun	188	Third Future	234
Interrogative Pronoun	188	Aorist	234
Indefinite Pronoun	188	Mood	235
Demonstrative Pronoun	189	Indicative	235
Relative Pronoun	189	Subjunctive	237
Reciprocal Pronoun	194	Optative	239
Subject and Predicate	194	Imperative	242
Object	201	Infinitive	242
Accusative	202	Participle	246
Genitive	207	Adverb	246
Dative	231	Preposition	250
Vocative	237	Conjunction	252
Voices	237	Interjection	255
Active	237	Irregular Construction	257

PART IV. VERSIFICATION.

Foot	269	Dactylic Verse	264
Trochaic Verse	261	Anapaestic Verse	265
Iambic Verse	262		

PART I.

LETTERS AND SYLLABLES.

THE GREEK ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	<i>Αλφα</i> <i>Alpha</i>
<i>B</i> β <i>β</i>	<i>B</i> b	<i>Βητα</i> <i>Beta</i>
<i>Γ</i> γ <i>Γ</i>	<i>G</i> g	<i>Γάμμα</i> <i>Gamma</i>
<i>Δ</i> δ	<i>D</i> d	<i>Δέλτα</i> <i>Delta</i>
<i>E</i> ε	<i>E</i> ē	<i>Εψιλόν</i> <i>Epsilon</i>
<i>Z</i> ζ	<i>Z</i> z	<i>Ζητα</i> <i>Zeta</i>
<i>H</i> η	<i>E</i> ē	<i>Ητα</i> <i>Eta</i>
<i>Θ</i> θ <i>θ</i>	<i>TH</i> th	<i>Θητα</i> <i>Theta</i>
<i>I</i> ι	<i>I</i> i	<i>Ιωτα</i> <i>Iota</i>
<i>K</i> κ	<i>K</i> k	<i>Κάππα</i> <i>Kappa</i>
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα</i> <i>Lambda</i>
<i>M</i> μ	<i>M</i> m	<i>Μυ</i> <i>Mu or My</i>
<i>N</i> ν	<i>N</i> n	<i>Νυ</i> <i>Nu or Ny</i>
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξι</i> <i>Xi</i>
<i>O</i> ο	<i>O</i> ö	<i>Ομικρόν</i> <i>Omicron</i>
<i>Π</i> π <i>π</i>	<i>P</i> p	<i>Πι</i> <i>Pi</i>
<i>Ρ</i> ρ	<i>R</i> r	<i>Ρω</i> <i>Rho</i>
<i>Σ</i> σ <i>s</i> final	<i>S</i> s	<i>Σίγμα</i> <i>Sigma</i>
<i>T</i> τ <i>τ</i>	<i>T</i> t	<i>Ταῦ</i> <i>Tau</i>
<i>Υ</i> υ	U or <i>Y</i> u or y	<i>Υψιλόν</i> <i>Upsilon</i>
<i>Φ</i> φ	<i>PH</i> ph	<i>Φι</i> <i>Phi</i>
<i>Χ</i> χ	<i>CH</i> ch	<i>Χι</i> <i>Chi</i>
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψι</i> <i>Psi</i>
<i>Ω</i> ω	<i>O</i> ö	<i>Ωμέγα</i> <i>Omega</i>

2. These letters are divided into *vowels* and *consonants*. The vowels are α , ε , η , ι , \o , υ , ω . The consonants are β , γ , δ , ζ , ϑ , χ , λ , μ , ν , ξ , π , ρ , σ , τ , φ , χ , ψ .

NOTE 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective $\psi\lambda\acute{\iota}\nu$, *smooth (not aspirated)*, only when it was used as a vowel. Anciently this vowel stood also for n and the diphthong u . E. g. $\alpha\text{i}\vartheta\acute{\iota}\nu$ was written $\text{AI}\varTheta\text{EP}$.

H was originally equivalent to the rough breathing. E. g. $\text{H}\omega\text{z}$ was written $\text{HE}\Pi\text{AP}$, $\text{H}\mu\text{de}$, $\text{HE}\Theta\text{MO}\Sigma$.

O stood also for u and the diphthong eu . E. g. $\text{a}\acute{\iota}\sigma\chi\omega$ was written $\text{IA}\cdot\text{XO}$, $\text{i}\chi\omega\omega$, $\text{EXO}\Sigma$. It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets $\mu\acute{\iota}\gamma\acute{\iota}\nu$, *small*, and $\mu\acute{\iota}\gamma\acute{\iota}\alpha$, *large*.

T also was originally used both as a vowel and as a breathing. It was called $\psi\lambda\acute{\iota}\nu$, only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like v or f , in the diphthongs eu and eu .

NOTE 2. Before the introduction of Φ and X , the Greeks wrote ΠH for Φ , and KH for X . E. g. they wrote EKIHANTOI 'Εκάντη, $\text{EP}\text{ET}\cdot\text{KHOMENO}\Sigma$ ἐπικάντης. Here H is equivalent to the rough breathing.

TH was probably never used for Θ .

They wrote also $\text{K}\Sigma$ or $\text{X}\Sigma$ for Ξ , and $\Phi\Sigma$ for Ψ . E. g. $\Delta\text{EK}\Sigma\text{AI}$ for $\Delta\acute{\iota}\gamma\acute{\iota}\alpha$, $\text{TIPI}\Delta\text{EX}\Sigma\text{ATO}$ for $\text{t}\acute{\iota}\pi\acute{\iota}\gamma\acute{\iota}\alpha\text{t}\acute{\iota}\alpha$, $\Phi\text{ST}\text{X}\text{A}\Sigma$ for $\psi\chi\acute{\iota}\alpha\text{s}$.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called $\iota\omega\sigma\mu\alpha$, *numeral marks*. These are F or ς , Q or h , and D .

F or ς , *Bau*, *Vau*, or $\Delta\acute{\iota}\gamma\acute{\iota}\mu\alpha$, *Digamma*, (that is, *double gamma*, so called on account of its form F), corresponds to the Latin F or V . It is still to be seen in some ancient inscriptions.

Q or h , *Kéwta*, *Koppa*, corresponds to the Latin Q . It was probably a deep guttural.

D , *Sá*, or *Sampti*, *San* or *Sampi*, was perhaps sounded like the English *sh*.

REMARK. The mark ς representing $\sigma\tau$ must not be confounded with the digamma.

NOTE 4. We observe, that σ is used only at the beginning or middle, and ς at the end of a word. E. g. $\sigma\sigma\omega\sigma\mu\acute{\iota}\nu\varsigma$, not $\varsigma\sigma\omega\sigma\mu\acute{\iota}\nu\varsigma$.

Some editors unnecessarily put ς at the end of a word compounded with another. E. g. $\varepsilon\acute{\iota}\sigma\acute{\iota}\chi\mu\acute{\iota}\nu\varsigma$ for $\varepsilon\acute{\iota}\sigma\acute{\iota}\chi\mu\acute{\iota}\nu\varsigma$, $\delta\acute{\iota}\sigma\acute{\iota}\chi\mu\acute{\iota}\varsigma$ for $\delta\acute{\iota}\sigma\acute{\iota}\chi\mu\acute{\iota}\varsigma$.

NOTE 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*.

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ς , γ , \mathcal{D} , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

Thousands commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	$\iota\alpha'$	11	λ'	30	ν'	400
β'	2	$\iota\beta'$	12	μ'	40	ϕ'	500
γ'	3	$\iota\gamma'$	13	ν'	50	χ'	600
δ'	4	$\iota\delta'$	14	ξ'	60	ψ'	700
ϵ'	5	$\iota\epsilon'$	15	\circ'	70	ω'	800
ζ'	6	$\iota\zeta'$	16	π'	80	\mathcal{D}'	900
ζ'	7	$\iota\zeta'$	17	γ'	90	α	1000
η'	8	$\iota\eta'$	18	ρ'	100	β	2000
θ'	9	$\iota\theta'$	19	σ'	200	γ	3000
ι'	10	$\iota\iota'$	20	τ'	300	&c.	

Examples, $\alpha\omega\lambda\gamma = 1838$, $\alpha\psi\circ\sigma = 1776$, $\alpha\omega\kappa\alpha = 1821$.

NOTE 6. There is another method of writing *numerals*, in which I , II , Δ , \overline{II} , II , \overline{II} , X , \overline{II} , M , respectively denote, 'ιος, *one*, Πέντε, *five*, Δέκα, *ten*, Πεντάκις Δέκα, *five times ten*, or *fifty*, Έκατόν (anciently *HEKATON*), *hundred*, Πεντάκις Έκατόν, *five hundred*, Χίλιοι, *thousand*, Πεντάκις Χίλιοι, *five thousand*, Μύριοι, *ten thousand*. (§ 60.)

Here follows a table.

I	1	$\Delta\pi II$	17	$\overline{II} H$	600
II	2	$\Delta\pi III$	18	$\overline{II} HH$	700
III	3	$\Delta\pi IIII$	19	$\overline{II} HHH$	800
$IIII$	4	$\Delta\Delta$	20	$\overline{II} HHHH$	900
π	5	$\Delta\Delta\Delta$	30	X	1000
πI	6	$\Delta\Delta\Delta\Delta$	40	XX	2000
πII	7	$\overline{II} \Delta$	50	XXX	3000
πIII	8	$\overline{II} \Delta \Delta$	60	$XXXX$	4000
$\pi IIII$	9	$\overline{II} \Delta \Delta \Delta$	70	\overline{II}	5000
Δ	10	$\overline{II} \Delta \Delta \Delta \Delta$	80	$\overline{II} X$	6000
ΔI	11	$\overline{II} \Delta \Delta \Delta \Delta \Delta$	90	$\overline{II} XX$	7000
ΔII	12	H	100	$\overline{II} XXX$	8000
ΔIII	13	HH	200	$\overline{II} XXXX$	9000
$\Delta IIII$	14	HHH	300	M	10000
$\Delta \pi$	15	$HHHH$	400	MX	11000
$\Delta \pi I$	16	\overline{II}	500	&c.	

VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are *ă*, *ε*, *ĭ*, *o*, *ŭ* · the long vowels are *ā*, *η*, *ī*, *ω*, *ū*.

The mark (·) is placed over a short vowel, and the mark (̄), over a long one. These marks, however, are necessary only in the case of *α*, *ι*, and *υ*, since the letters *η* and *ω* represent long *E* and *O* respectively.

NOTE 1. The vowels *ε* and *o* are often called *the short vowels*, *η* and *ω*, *the long vowels*, and *α*, *ι*, *υ*, *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of *α*, *ι*, *υ*, is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. *υ* in the words *θῦμος*, *πῦρος* *wheat*, is always long; in the words *πῦλη*, *ὑπό*, always short.

There are, indeed, instances where the quantity of these letters is variable, as *α* in *Ἄρης*, *ι* in *μυρίκη*, and *υ* in *χορύνη* · but we should recollect, that the sounds *E* and *O* also are, in certain instances, variable, as *ξηρός* and *ξερός*, *ἴωμεν* and *ἴομεν*.

NOTE 2. In strictness, the Greek alphabet has but five vowels, *A*, *E*, *I*, *O*, *U*. The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels *ε* and *o* are to be lengthened, they are generally changed into the diphthongs *ει* and *οι*, rather than into their corresponding long ones *η* and *ω*. E. g. *ξείρος* for *ξέρος*, *μούρος* for *μόρος*.

(2) In some instances *o* is lengthened into *οι*. E. g. *ποία* for *πόα*.

(3) The vowel *ă* often passes into *ai* or *η*. E. g. *αιεῖ* from *ἀεῖ*, *τέθηλα* from *θάλλω*.

(4) The vowels *ă* and *ε* are frequently interchanged. E. g. Ionic *τέσσερες* for *τέσσαρες*, Doric *πιάζω* for *πιέζω*.

(5) The syllables *ăo* and *āw* are often changed into *εw*. E. g. Attic *λεώς* for *λεός*, Ionic *έφετμέων* for *έφετμᾶων*.

(6) The vowels *ă* and *η* are interchanged. E. g. Doric *ă* for *η*, Ionic *πρῆγμα* for *πρᾶγμα*.

The use of $\bar{\alpha}$ for η is one of the leading peculiarities of the Doric dialect. The use of η for $\bar{\alpha}$ is peculiar to the Ionic.

(7) The vowels $\bar{\alpha}$ and ω are sometimes interchanged. E. g. $\chi\rho\bar{\alpha}\zeta\omega$ and $\chi\rho\omega\zeta\omega$.

(8) The vowels ϵ and σ are often interchanged. E. g. $\tau\bar{\epsilon}\tau\delta\omega\varphi\alpha$ from $\tau\sigma\epsilon\kappa\omega$.

(9) The vowels η and ω are, in some instances, interchanged. E. g. $\pi\tau\eta\sigma\sigma\omega$ and $\pi\tau\omega\sigma\sigma\omega$.

DIPHTHONGS.

§ 3.  1. There are fourteen diphthongs, of which seven, $\bar{\alpha}i$, $\bar{\alpha}u$, ϵi , ϵu , $o i$, $o u$, and $\bar{\nu}i$, begin with a short vowel, and seven, $\bar{\alpha}$, $\bar{\alpha}u$, η , ηu , ω , ωu , and $\bar{\nu}u$, with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The i is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. *THI ΑΓΙΑΙ*, *τῇ ἀγίᾳ*. *TΩI ΣΟΦΩI*, *τῷ σοφῷ*. *Αἰδω*, *ἄδω*.

2. The diphthongs are represented in English as follows:

<i>Proper diphthongs.</i>	<i>Improper diphthongs.</i>	
αi by <i>ai</i>	α by $\bar{\alpha}$	ω by $\bar{\omega}$
αu " <i>au</i>	αu " <i>āu</i>	ωu " <i>ōu</i>
ϵi " <i>ei</i>	η " <i>ē</i>	$\bar{\nu}i$ " <i>gi</i>
ϵu " <i>eu</i>	ηu " <i>ēu</i>	

NOTE 1. The diphthong ωu belongs to the Ionic dialect. It may be doubted whether the diphthong $\bar{\nu}i$ was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use ωu for αu . E. g. *θω̄μα* for *θᾱμα*. (§ 3. N. 1.)

(2) The Ionians use ηi for ϵi . E. g. *ἀγγή̄ον* for *ἀγγε̄ον*, *βασιλή̄η* for *βασιλε̄α*.

(3) They use η for αi . E. g. *τιμῆ̄σι* for *τιμᾱσι*.

(4) The Dorians use ω for $o u$. E. g. *μῶ̄σα* for *μο̄νσα*.

For $o u$ before σ they often use $o i$. E. g. *μο̄ισα* for *μο̄νσα*

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (῾), or the *smooth breathing* (῾), over that vowel. E. g.

ἀκούει, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὑμιν, ὑμιν, and ὑμε. (§ 64. N. 2.)

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

φεῦμα, φάδιος.

3. When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ἄρρητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἴρω, νίος, οὐτος.

Except the improper diphthongs *α*, *η*, *ῳ*. E. g. ἄδω, ἡδον, ᾠδή. So in capitals, Ἄιδω, Ἡιδον, Ὄιδή.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὐτος, φεῦμα, ἄρρητος, in English letters *hippos*, *houtos*, *rheuma*, *arrhetos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

CONSONANTS.

§ 5. 1. The consonants *λ*, *μ*, *ν*, *ρ*, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants *ζ*, *ξ*, *ψ*, are called *double consonants*; because *ζ* stands for *δσ*, *ξ* for *κσ*, and *ψ* for *πσ*.

NOTE 1. The preposition $\epsilon\pi$ in composition never coalesces with the following σ . E. g. $\epsilon\kappa\alpha\kappa\sigma\pi\zeta\omega$, not $\epsilon\xi\kappa\sigma\pi\zeta\omega$.

NOTE 2. It is not exactly correct to say that ζ stands for $\delta\sigma$, since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). In strictness ζ is a mixture of δ and σ , just as e is compounded of a and i , o of a and u , and b of m and p .

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants π , β , φ , κ , γ , χ , τ , δ , ϑ , are called *mutes*. They are divided into

smooth mutes π , κ , τ ,
middle mutes β , γ , δ ,
rough mutes φ , χ , ϑ .

These letters correspond to each other in the perpendicular direction. E. g. φ is the corresponding rough of π .

4. The letter σ , on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants ν , ρ , ς , ξ , ψ , are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition $\epsilon\pi$ and the adverb $o\pi\pi$.

5. According to the organs with which they are pronounced, the consonants are divided into

labials π , β , φ , μ ,
linguals τ , δ , ϑ , ζ , σ , λ , ν , ρ ,
palatals κ , γ , χ .

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

NOTE. COMMUTATION OF CONSONANTS. (1) The Dorians generally use $\sigma\delta$ for ζ . E. g. $\chi\omega\mu\sigma\delta\omega$ for $\chi\omega\mu\zeta\omega$. This takes place in the middle of a word.

(2) The Attics use $\pi\tau$ for $\sigma\sigma$. E. g. $\pi\varrho\alpha\tau\tau\omega$ for $\pi\varrho\sigma\sigma\omega$.

(3) In some instances $\varphi\varphi$ is used for $\sigma\sigma$. E. g. $\ddot{\alpha}\varphi\varphi\eta\gamma$ for $\ddot{\alpha}\sigma\sigma\eta\gamma$.

EUPHONIC CHANGES.

§ 7. When a labial (π , β , φ), or a palatal (κ , γ , χ), happens to stand before a lingual (τ , δ , ϑ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for τέτριβ-ται	έτριψ-θην	for έτριβ-θην
γέγραπ-ται	" γέγραφ-ται	έτυφ-θην	" έτυπ-θην
ηχ-ται	" ηγ-ται	έπλέχ-θην	" έπλεικ-θην
τέτευκ-ται	" τέτευχ-ται	έλέχ-θην	" έλέγ-θην.

So ἔβδομος from ἐπτά, ὅγδος from ὀκτώ, ἐπιγράφην for ἐπιγράφην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agitus*, *vectum* for *vehitum*.

NOTE. Except κ in the preposition $\epsilon\kappa$. E. g. ἐκδέρω, ἐκ-θράσκω, not ἐγδέρω, ἐχθράσκω.

§ 8. 1. A labial (π, β, φ) before μ is always changed into μ . E. g.

λέλειμ-μαι	for λέλειπ-μαι	γέγραμ-μαι	for γέγραφ-μαι.
τέτριμ-μαι	" τέτριβ-μαι	τέθραμ-μαι	" τέθραφ-μαι.

2. A labial (β, φ) before σ is changed into π . According to § 5. 2, the combination $\pi\sigma$ is represented by ψ . E. g.

τρίψω	for τρίβ-σω	γράψω	for γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (κ, χ) before μ is generally changed into γ . E. g.

πέπλεγ-μαι	for πέπλει-μαι	τέτευγ-μαι	for τέτευχ-μαι.
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NOTE. The preposition $\epsilon\kappa$ remains unaltered before μ . E. g. ἐκμαί-ρω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ, χ) before σ is changed into κ . According to § 5. 2, the combination $\kappa\sigma$ is represented by ξ . E. g.

λέξω	for λέγ-σω	τεύξω	for τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual ($\tau, \delta, \vartheta, \zeta$) before μ is often changed into σ . E. g.

ἡσ-μαι	for ḥδ-μαι	πέπεισ-μαι	for πέπειθ-μαι
πλασ-μαι	" πλάθ-μαι	φρόντισ-μαι	" φρόντιζ-μαι.

2. A lingual ($\tau, \delta, \vartheta, \zeta$) is always dropped before σ . E. g.

πέ-σω	for πέτ-σω	πλό-σω	for πλάθ-σω
ἄ-σω	" ἄδ-σω	φροντί-σω	" φροντίζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual (τ , δ , θ , ζ) before another lingual is often changed into σ . E. g.

$\eta\sigma-\tau\alpha\iota$ for $\eta\delta-\tau\alpha\iota$	$\pi\acute{e}plas-t\alpha\iota$ for $\pi\acute{e}plas-\theta-t\alpha\iota$
$\eta\sigma-\tau\epsilon$ " $\eta\delta-\tau\epsilon$	$\varphi\acute{e}onti-s-t\eta\acute{s}$ " $\varphi\acute{e}onti-\zeta-t\eta\acute{s}$.

4. A lingual (τ , δ , θ , ζ) before a palatal (χ , γ , χ) is always dropped. E. g. $\eta\tau-\chi\alpha$ for $\eta\delta-\chi\alpha$, $\pi\acute{e}p\epsiloni-\chi\alpha$ for $\pi\acute{e}p\epsiloni\theta-\chi\alpha$, $\pi\acute{e}ph\acute{e}on-t\chi\alpha$ for $\pi\acute{e}ph\acute{e}on\theta-\chi\alpha$.

NOTE 1. The omission of a lingual before σ or χ does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the τ of the preposition $\kappa\alpha\tau\alpha$ is changed into the following consonant. E. g. $\kappa\alpha\gamma\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha\gamma\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha$ $\gamma\acute{e}i\tau\alpha$, $\kappa\acute{e}l\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha\acute{e}l\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha\acute{e}l\acute{e}i\tau\alpha$.

Before two consonants the τ of this preposition is dropped. E. g. $\kappa\acute{e}l\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha\acute{e}l\acute{e}i\tau\alpha$ for $\kappa\alpha\tau\alpha\acute{e}l\acute{e}i\tau\alpha$.

§ 11. The letter σ cannot stand between two consonants. E. g. $\gamma\acute{e}g\acute{e}r\acute{a}\phi-\theta\alpha\iota$ for $\gamma\acute{e}g\acute{e}r\acute{a}\phi-\sigma\theta\alpha\iota$, $\acute{e}\phi\acute{a}\acute{l}-\theta\alpha\iota$ for $\acute{e}\phi\acute{a}\acute{l}-\sigma\theta\alpha\iota$.

§ 12. 1. Before a labial (π , β , φ), ν is changed into μ . E. g.

$\acute{e}\mu-\pi\acute{e}p\tau\alpha\omega$ for $\acute{e}\nu-\pi\acute{e}p\tau\alpha\omega$	$\acute{e}\mu-\varphi\acute{e}n\acute{e}\varsigma$ for $\acute{e}\nu-\varphi\acute{e}n\acute{e}\varsigma$
$\sigma\mu-\beta\acute{e}l\acute{e}\omega$ " $\sigma\nu-\beta\acute{e}l\acute{e}\omega$	$\acute{e}\mu-\psi\acute{e}x\acute{o}\varsigma$ " $\acute{e}\nu-\psi\acute{e}x\acute{o}\varsigma$.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (χ , γ , χ), ν is changed into γ . E. g.

$\sigma\gamma-\kappa\acute{e}\omega$ for $\sigma\nu-\kappa\acute{e}\omega$	$\sigma\gamma-\gamma\acute{e}n\acute{e}\varsigma$ for $\sigma\nu-\gamma\acute{e}n\acute{e}\varsigma$
$\acute{e}\gamma-\xi\acute{e}\omega$ " $\acute{e}\nu-\xi\acute{e}\omega$	$\sigma\gamma-\chi\acute{e}\omega$ " $\sigma\nu-\chi\acute{e}\omega$.

REMARK. The combinations $\gamma\gamma$, $\gamma\chi$, $\gamma\zeta$, $\chi\chi$, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. $\acute{a}\gamma\acute{e}g\acute{e}\varsigma$ *angos*, $\acute{a}\gamma\acute{e}w\acute{a}\gamma$ *ancon* or *ankon*, $\acute{a}\chi\acute{e}\omega$ *anxo*, $\acute{a}\chi\acute{e}\omega$ *ancho*.

3. Before a liquid (λ , μ , φ), ν is changed into that liquid E. g.

$\sigma\upsilon\lambda-\lambda\acute{e}\gamma\omega$ for $\sigma\nu\lambda-\lambda\acute{e}\gamma\omega$	$\acute{e}\mu-\mu\acute{e}\gamma\omega$ for $\acute{e}\nu-\mu\acute{e}\gamma\omega$
$\acute{e}\lambda-\lambda\acute{e}\gamma\omega$ " $\acute{e}\nu-\lambda\acute{e}\gamma\omega$	$\sigma\upsilon\varphi-\varphi\acute{e}\omega$ " $\sigma\nu\varphi-\varphi\acute{e}\omega$.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before σ or ζ , ν is dropped. E. g. $\delta\acute{a}\mu\acute{o}-\sigma\iota$ for $\delta\acute{a}\mu\acute{o}\sigma-\sigma\iota$, $\sigma\acute{u}\xi\acute{u}\gamma\acute{e}\varsigma$ for $\sigma\nu\xi\acute{u}\gamma\acute{e}\varsigma$.

5. In many instances, after ν has been dropped before σ , the preceding short vowel is lengthened. \acute{e} and σ are changed into $\epsilon\acute{i}$ and $\sigma\acute{u}$ respectively (§ 2. N. 3). E. g.

$\mu\acute{e}\lambda\acute{e}\varsigma$ for $\mu\acute{e}\lambda\acute{e}\varsigma$	$\tau\acute{u}\theta\acute{e}\iota-\sigma\iota$ for $\tau\acute{u}\theta\acute{e}\iota\sigma-\sigma\iota$
$\tau\acute{e}\tau\acute{u}\varphi\acute{a}-\sigma\iota$ " $\tau\acute{e}\tau\acute{u}\varphi\acute{a}\sigma-\sigma\iota$	$\tau\acute{u}\pi\acute{e}\tau\acute{u}\sigma\iota$ " $\tau\acute{u}\pi\acute{e}\tau\acute{u}\sigma\iota$.

This lengthening almost always takes place when ν , $\nu\delta$, $\nu\theta$, are dropped before σ (§§ 10. 2 : 12. 4). E. g.

γράψαις	for γράψαντς	λέουσι	for λέοντοσι
τυφθεῖς	“ τυφθέντες	σπεῖσω	“ σπένδοσω
δεικνύς	“ δεικνύντες	πεῖσομαι	“ πένθοσομαι

NOTE 1. We must not suppose that the omission of the lingual has anything to do with the lengthening of the vowel before σ (§ 10. 2, N. 1).

NOTE 2. In some instances, ν before σ is changed into σ . E. g. σύσσωμος for σύνσωμος.

NOTE 3. The preposition $\delta\nu$ remains unaltered before ϱ , σ , ζ . E. g. ἐνράπτω, ἐνσάττω, ἐνζεύγνυμι.

NOTE 4. In the following words ν is not dropped before σ . κένσαι (from κεντέω), πέπανσαι, πέφανσαι (from φαίνω). Also in the ending $\nu\varsigma$ of the third declension (§ 36. 1), as Ἐλμινς. Also in the word πάλιν, in composition, as παλινστορμέω.

§ 13. At the beginning of a word ϱ is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

περιφέω from περὶ and φέω ἔφευκα for ἔφευκα.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (π , χ , τ) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (φ , χ , θ). E. g.

ἀφ-ῆμι	for ἀπ-ῆμι	καθ-αίρεσις	for κατ-αἴρεσις
δεκ-ήμερος	“ δεκ-ῆμερος	αὐθ-ήμερος	“ αὐτ-ῆμερος.

NOTE 1. In the words τέθριππον (τέτταρες, ἵππος), φροῦδος (πρό, ὁδός), θοιμάτιον (τὸ ἴματιον), θατέρον (τοῦ ἑτέρον), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough. E. g.

ἀφ' οὐ	for ἀπ' οὐ	μεθ' ἡμῶν	for μετ' ἡμῶν
καθ' ἐστόν	“ κατ' ἐστόν	οὐχ' ὑμῶν	“ οὐκ' ὑμῶν.

NOTE 2. The Ionic dialect violates these rules. E. g. ἀκαίσθω for ἀφαίσθω, κατιέδω for καθιέδω, οὐκ εἰς for οὐχ εἰς.

3. If two successive syllables would each have a rough con-

sonant (φ , χ , θ), the first rough consonant is often changed into its corresponding smooth (π , κ , τ). E. g.

πέφηνα	for φέφηνα	τέθηλα	for θέθηλα
κέχανδα	“ χέχανδα	τρέχω	“ θρέχω.

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule. E. g. ἀφέθην, ἔκύθην, not ἀπέθην, ἔκνθην.

Except ἔτεθην from τίθημι, and ἔτύθην from θύω.

NOTE 4. The termination ϑ_i of the *imperative active* (§ 88. 1) is changed into τ_i , if the preceding syllable has a rough consonant. E. g. τύφθητι for τύφθηθι, τίθετι for τίθεθι.

Except the imperatives φάθι from φημι, and τέθραθι from θησκω.

NOTE 5. In the verb 'ΕΧΩ, of which the future is ξεω, the rough breathing is changed into the smooth breathing, ξχω, on account of χ in the following syllable.

4. A rough consonant (φ , χ , θ) is never doubled; but instead of this, its corresponding smooth (π , κ , τ) is placed before it. E. g. ἀφφύς, Ἰαχχος, Ἀιθίς, not ἀφφύς, Ἰαχχος, Ἀιθίς.

MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in ι , and all *third persons* in ι and ϵ , are written both with and without a final ν . They are generally written with it when the next word begins with a vowel. E. g.

θηροῖν ἀγροῖς	θηροῖ κακοῖς
φησὶν οὐτοῖς	φησὶ Σωκράτης
τύπτουσιν αὐτούς	τύπτουσι τούτους
ἔστερξεν μέγα	ἔστερξε μέγα.

2. Also, all adverbs of place in σi (§ 121. 1). E. g. Πλα-
ταιᾶσι.

Also, the particles $\nu\mu$ and $\kappa\epsilon$, the adverbs πέρισσι and νόσφι, and the numeral εἴκοσι.

NOTE. In some Grammars, ν movable is written parenthetically. E. g. θηροῖ (ν).

3. The words οὖτως, ἄχρις, μέχρις, and ἐξ (that is, ἐκς), and a few others, drop the ς before a consonant. E. g. οὖτω φησι, ἐκ θεοῦ.

Ἄχρις and μέχρις often drop the ς even before a vowel.

4. The adverb οὐ becomes οὐκ or οὐχ before a vowel. E. g. οὐ φησι, οὐκ εἰπε, οὐχ εἴπετο (§ 14. 2).

SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in *εῦ-σπλαγ-χνος*, *χνος* is the last syllable, *σπλαγ*, the penult, and *εῦ*, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: *βδ*, *βλ*, *βρ*, *γλ*, *γν*, *γρ*, *δμ*, *δν*, *δρ*, *θλ*, *θν*, *θρ*, *χλ*, *χμ*, *χν*, *χρ*, *κτ*, *μν*, *πλ*, *πν*, *πρ*, *πτ*, *σθ*, *σκ*, *σχλ*, *σμ*, *σπ*, *σπλ*, *στ*, *στλ*, *στρ*, *σφ*, *σχ*, *τλ*, *τμ*, *τρ*, *φθ*, *φλ*, *φρ*, *χθ*, *χλ*, *χν*, *χρ*.

(3) The following combinations also may commence a syllable: *γδ*, *γμ*, *θμ*, *τν*, *φν*, *χμ*.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. *πτρ*, *χθρ*.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. *δι-α-λέ-γο-μαι*, *ῦ-σπληγξ*, *κά-το-πτρον*.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. *ελ-θω*, *ἄγ-χω*, *ψάλ-λω*.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. *πα-λιγ-οφ-σος*.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. *πα-ρε-λα-βον*.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in *α*, *αι*, *ας*, *ος*, pure: *σηπλ-α*, *σηπλ-αι*, *σηπλ-ας*, *ἄγρι-ος*.

QUANTITY OF SYLLABLES.

§ 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τῖμη, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (ζ, ξ, ψ). E. g. in the following words the penult is long by position :

εστέ, ὅρκος, ἀσπλαγχνος, φράξω.

3. When a short vowel is followed by a *mute* and a *liquid*, the syllable is common. E. g. in the following words the penult is either long or short :

τέκνον, ὑβρίς.

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations : βλ, γλ, γμ, γν, δμ, δν. E. g. the antepenult of ἐβλεπον.

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a mute and a liquid.

NOTE 2. In Homer and Hesiod, αχ and ζ, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402 : 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of α, ι, υ, must be learned by observation. The following remarks, however, may be of some use to the learner :

(1) Every circumflexed *α*, *ι*, *υ*, is long by nature. (§ 21.)
E. g. *πᾶν*, *ὑμῖν*, *δρῦς*.

(2) Every *α*, *ι*, *υ*, arising from contraction is long by nature. (§ 23.) E. g. *τιμᾶ*, *πόλις*, *βότρυς*, from *τιμαε*, *πόλιες*, *βότρυνες*.

(3) Every *ασ*, *υσ*, arising from *αντα*, *υντα*, is long by nature. (§ 12. 5.) E. g. *τύψασι*, *ζευγρῦς*, for *τύψανται*, *ζευγρύνται*.

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286) *Ὄ πόποι, ἡ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως*, where ὁ *πόποι*, -σαν *θεοὶ*, are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g. *δηϊοι* (— — —), *τοιαντί* (— — —).

2. A short syllable is often made long by the epic poets. E. g. *ἐπειδή* (— — —), *Αἰόλον* (— — —), *φίλε ἐκνρέ* (— — — —).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read *ἐπειδή*, *Αἰόλον*.

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. *διά* for *διά*.

ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* ('), the *grave* ('), and the *circumflex* (^).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation:

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented:

αι, *αις* or *εις*, *εν* or *ειν*, *εξ* or *ειν*, *ον* or *οντ* or *ονχ*, *ως*, and the articles *ο*, *η*, *οι*, *αι*.

REMARK 2. When the articles *ὁ*, *ἥ*, *ὅι*, *ὧν*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὧν*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the grave accent is understood on every syllable which appears unaccented. Thus *ἀνθρωπόνες*, *τύπω*, are, according to them, *ἀνθρώπονός*, *τύπτα*. It seems, then, that the grave accent is *no accent at all*.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός*, *εἰπέ*, *ἀγαθός*.

Paroxytone, when it has the acute accent on the penult. E. g. *θεῖλω*, *μεμερισθαι*.

Proparoxytone, when it has the acute on the antepenult. E. g. *ἄνθρωπος*, *ἄξιοι*, *πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ*, *διαπερᾶν*, *ποδοῖτ*.

Properispomenon, when it has the circumflex on the penult. E. g. *τοῦτον*, *μεμνῆσθαι*, *μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no accent at all*. (§ 19. N. 2.) E. g. *τύπτω*, *τοῦτον*, *περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αιματα*, *θωῦμα*. Except the improper diphthongs *ᾳ*, *ῃ*, *ῳ*. (See also § 4. 4.)

§ 20. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The *ACUTE* can stand on the *antepenult* only when the last syllable is *short*. E. g. *ἄνθρωπος*, *διέφθορεν*, *πέλεκυς*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, *short*. E. g. *λέγοται*, *ἄγθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι*, *τιμήσοι*.

Except also the adverb *οἶκοι*, *at home*, which in reality is an old dative.

NOTE 2. The endings *ω*, *ῳ*, *ως*, *ῳς*, *ων*, *ῳν*, of the *second declension*, and *ως*, *ῳν*, of the *genitive* of nouns in *ις*, *υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀναγέω*, *πόλεως*, *πόλεων*.

NOTE 3. Also the Ionic termination *ω* of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδείδω*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*, not *τοὺς πονηροὺς καὶ τοὺς ἀγαθούς ἀνθρώπους*.

§ 21. 1. The CIRCUMFLEX can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult long by nature*, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῆγε, κατατίτυξ*. So *εἶναι, οἶκοι*, (§ 20. N. 1.)

ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1) The *personal pronouns* *μοῦ, μολ, μέ, σοῦ, σολ, σέ, οῦ, ολ,* *ξ, σφωέ, σφωῖν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τι*, through all the cases, as also the words *τοῦ, τῷ*, for *τινὸς, τινὶ*.

(3) The *present indicative* of *εἰμι, am*, and *φημι, say*. Except the monosyllabic 2 pers. sing. *εἰ* or *εἰς*, and *φής*.

(4) The *particles* *ποθέν, ποθλ, πολ, πή, πού, πώς, ποτέ, γέ,* *θήν, κέ or κέν, νύ or νύν, πέρ, πώ, τέ, τολ, δά, and the inseparable particle δέ, to.*

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἄνθρωπός τις*, for *ἄνθρωπος τις· δεῖξον μοι*, for *δεῖξον μοι*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἔγω φημι· πολλοῖς τισι, for πολλοῖς τισὶ*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινὲς*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλι' ἔστι*, for *πολλά ἔστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἔστι μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοι*, not *ἐπὶ σοι*. Except *μέ* in the formula *πρός με*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἔστι σφισιν*, for *οὐδέποτε ἔστι σφίσιν*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὐτε, μήτις, ὅστις, οἰστισιν, ἂστε*.

CONTRACTION.

~~§ 23.~~ A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes places generally as follows :

<i>αα</i> are contracted into <i>α</i> , as	into <i>ā</i> , as <i>χρύσεα χρυσᾶ, ὑγιέα</i>
<i>μνάα μνᾶ</i> .	<i>νγιᾶ</i> .
<i>αφ</i> — <i>α</i> , as <i>μνάφ μνᾶ</i> .	<i>εφ</i> — <i>η</i> , as <i>χρυσέα χρυσῆ</i> .
<i>ααι</i> — <i>αι</i> , as <i>μνάαι μνᾶι</i> .	<i>εαι</i> — <i>η</i> or <i>αι</i> , as <i>τύπτεαι τύπτη, χρύσεαι χρυσᾶι</i> .
<i>αε</i> — <i>ā</i> , as <i>τιμάεις τιμᾶς</i> .	<i>εε</i> — <i>ει</i> , as <i>φίλεις φίλει</i> . Sometimes into <i>η</i> , as <i>τριήρες τριήρη</i> .
<i>αει</i> — <i>α</i> , as <i>τιμάει τιμᾶ</i> .	<i>εαι</i> — <i>ει</i> , as <i>φιλέεις φιλεῖ</i> .
<i>αη</i> — <i>ā</i> , as <i>τιμάητες τιμᾶτε</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέητε φιλῆτε</i> .
<i>αη</i> — <i>α</i> , as <i>τιμάης τιμᾶς</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέης φιλῆς</i> .
<i>αι</i> — <i>α</i> , as <i>δίσσω φόσσω</i> .	<i>εϋ</i> — <i>ει</i> , as <i>πόλεις πόλει</i> .
<i>αο</i> — <i>ω</i> , as <i>τιμάομεν τιμῶμεν</i> .	<i>εο</i> — <i>οι</i> , as <i>φιλέομεν φιλοῦμεν</i> .
<i>αοι</i> — <i>ω</i> , as <i>τιμάοιμεν τιμῶμεν</i> .	<i>εοι</i> — <i>οι</i> , as <i>φιλέοιμεν φιλοῦμεν</i> .
<i>αου</i> — <i>ω</i> , as <i>τιμάοντι τιμῶσι</i> .	<i>εου</i> — <i>ον</i> , as <i>φιλέοντι φιλοῦσι</i> .
<i>αω</i> — <i>ω</i> , as <i>τιμάω τιμῶ</i> .	
<i>εα</i> — <i>η</i> , as <i>γέα γῆ</i> . Sometimes	

εω — ω, as φιλέω φιλῶ.
 ηε — η, as τιμήσσα τιμῆσσα.
 ηει — ηι, as τιμήεις τιμῆς.
 ηϊ — ηι, as Θρῆσσα Θρῆσσα.
 ιε — ι, as πόλιες πόλις.
 ιι — ιι, as πόλιι πόλι.
 οα — ω or α, as ηχόα ηχώ,
 άπλοά άπλα.

οαι — αι, as διπλόαι διπλαῖ.
 οε — ου, as δηλόστε δηλοῦτε.
 οει — ου, as δηλόειν δηλοῦν.
 Verbs in οω (§ 116) contract the endings οει and οεις into οι and οις, as δηλόει οι, δηλόεις οις.

ηη — ω, as δηλόητε δηλῶτε. Some-

times into η, as διπλόη διπλῆ.
 οη — οι, as δηλόης δηλοῖς. This contraction occurs only in verbs in οω. Verbs in ομι (§ 117) contract οη into οι.
 οι — οι, as ηχοῖ ηχοῖ.
 οο — ου, as δηλόομεν δηλοῦμεν.
 οοι — οι, as δηλόοιμεν δηλοῖμεν.
 οου — ου, as δηλόονται δηλεῦται.
 οω — ω, as δηλόω δηλῶ.
 οω — ω, as πλόω πλῶ.
 ιε — ιι, as ιχθύες ιχθῦς.
 ιι — ιι, as πληθῦνι πληθῦνι.
 οι — οι, as λωῖστα λώων.

NOTE 1. (1) The Doric dialect contracts ας and αις into η and η respectively. E. g. ὄρας ὄρη, ὄραει ὄρη.

The Attic does the same in the following verbs, διψάω, ζάω, κνύω, πεινάω, σμάω, χράομαι.

(2) The Ionic and the Doric contract εο into εν. E. g. οιεφανέονται στεφανεῦνται.

NOTE 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (χ---), Αιγυπτ-ιῶν (---). This kind of contraction is called *synizesis* or *synecphonēsis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλεόμεθα φιλούμεθα, πλέεται πλεῖται τιμάω τιμῶ· βεβαίς βεβαίς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλεες πόλεις.

CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (') is generally placed over the contracted syllable. E. g.

τοῦναντιον for τὸναντιον
τάληθές “ τὸ ἀληθές.

NOTE 1. The *ι* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἔχωμαι for ἔγώ οἶμαι, but καγώ for καὶ ἔγώ.

NOTE 2. The crasis is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνύαλιψ ἀνθρειφόντη, to be read Ἐνύαλιώνθρειφόντη.

ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (') is put over the vacant place. This is called *elision*. E. g.

δι' ἐμοῦ for διὰ ἐμοῦ
ἐπ' αὐτῷ “ ἐπὶ αὐτῷ
ἐφ' ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρό* never lose their final vowel. E. g. περὶ αὐτόν, πρὸ Αθηνῶν.

NOTE 1. The diphthong *ai* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ' ἔγώ, for βούλομαι ἔγώ· καλεῖσθ' ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἀντίνας, for ἀνὰ νέκυας· παρὰ Ζηνὶ, for παρὰ Ζηνὶ.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ' αὐτῷ, ἀλλ' εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φῆμ' ἔγώ, for φημὶ ἔγώ.

SYNCOPE, METATHESIS, AND APHÄRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. κραδία, for καρδία.

3. *Aphæresis* is the taking of a letter from the beginning of a word. E. g. *ποῦ στι*, for *ποῦ στοι*.

NOTE. The combinations $\mu\lambda$, $\mu\varrho$, $\nu\varrho$, arising from a syncope or from a metathesis, are changed into $\mu\beta\lambda$, $\mu\beta\varrho$, $\nu\delta\varrho$, respectively. E. g. $\gamma\alpha\mu\beta\varrho\epsilon\varsigma$ for $\gamma\alpha\mu\epsilon\varrho\beta\varsigma$, $\bar{\alpha}\nu\delta\varrho\epsilon\varsigma$ for $\alpha\epsilon\nu\delta\varrho\varsigma$.

PUNCTUATION.

§ 27. The Greek has the following punctuation marks:

NOTE 1. The mark of *diæresis* is placed over *ı* or *ü* to prevent its forming a diphthong with the preceding vowel. E. g. *γύρων*, *αὔτη*, are trisyllables, but *γήραι*, *αὔτη*, are dissyllables.

NOTE 2. The mark of *admiration* is not much used.

PRONUNCIATION.

§ 28. 1. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient, according to some, is, to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek.

According to others, the best rule is, to observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are hardly teachers of articulate sounds, and because there are as many ways of expressing the sound made

by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings βρεκεκεκέξ κοάξ, κοάξ, in modern Greek, μπάκι κάκα, in English, *croak croak*

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

α and ά are pronounced like *a* in *father*. After the sound Ι (ι, η, ει, οι, υ, υι) it is pronounced like *a* in *peculiarity*.

αι like *e*.

αυ, ευ, ηυ, ωυ, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av*, *ev*, *eev*, *ov*, respectively.

In all other cases, like *af*, *ef*, *eef*, *off*.

β like *v*.

γ before the sounds Ι and Ι is pronounced nearly like *y* in *yes*, *York*. In all other cases it is guttural, like the German *g* in *Tag*.

γγ and γχ like *ng* in *strongest*.

γξ like *nx*.

γχ like *ng-h*, nearly.

δ like *th* in *that*.

ε like *e* in *fellow*, nearly.

ει like *i*.

ευ, see *αυ*.

ζ like *z*.

η and η like *u*.

ηυ, see *αυ*.

θ like *th* in *thin*.

ι like *i* in *machine*.

κ like *k*.

λ like *l*. Before the sound Ι, like *ll* in *William*.

μ like *m*.

μπ like *mb*, as ἐμπροσθεν pronounced *embrosten*.

μψ (μπσ) like *mbs*.

ν like *n*. Before the sound Ι, like *n* in *oNion*.

The words τὸν, τὴν, ἐν, σὺν, before a word beginning with ς or ξ, are pronounced like τὸγ, τὴγ, ἐγ, σὺγ before ς or ξ.

(See γχ, γξ.) E. g. τὸγ καιρόν, ἐγ ξυλόχῳ, pronounced τὸ-

γκαιρόν, *έγειρόχω*. Before *π* or *ψ* they are pronounced *τόμ*, *τίμ*, *έμ*, *σύμ*. E. g. *τὸν πονηρόν*, *σὺν ψιχῇ*, pronounced *τόμπονηρόρ*, *σύμψυχῇ*.

ντ like *nd*, as *έντιμος* pronounced *ένδιμος*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

αι like *ai*.

αι like *oo* in *moon*.

π, *ρ*, like *p*, *r*.

σ like *s* in *soft*. Before *β*, *γ*, *δ*, *μ*, *ρ*, it is sounded like *ζ*.

E. g. *κόσμος*, *σβέσαι*, *Σμύρνη*, pronounced *κόζμος*, *ζβέσαι*, *Σμύρνη*. So also at the end of a word, *τοὺς βασιλεῖς τῆς γῆς*, pronounced *τοὺζβασιλεῖς τῆζγῆς*.

τ like *t* in *tell*.

ν like *i*.

νι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and *ῳ* like *o*.

αν, *ανι*, see *αν*.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. *δεῖξόν μοι*, pronounced *δεῖξονμοι*, but *λέλεκταί μοι* has the primary accent on the first syllable *λε*, and the secondary on *κταί*.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three **NUMBERS**; the singular, the dual, and the plural.

The dual may be used when two things are spoken of; but not necessarily.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three **GENDERS**; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article ὁ, the feminine, by ἡ, and the neuter, by τό. E. g. ὁ ἄνθρωπος, *the man*, ἡ γυνή, *the woman*, τό σῦκον, *the fig*.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles ὁ, ἡ. E. g. ὁ, ἡ ἄνθρωπος, *a human being*.

3. The noun has three **DECLENSIONS**; the first declension, the second declension, and the third declension.

4. The **CASES** are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in α except some neuters of the second declension, which end in ω (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

<i>S.</i>	<i>Fem.</i>	<i>Mas.</i>	<i>D. F. & M.</i>	<i>P. F. & M.</i>			
N.	η	$\check{\alpha}$	$\bar{\alpha}$	N.	$\bar{\alpha}$	N.	αi
G.	ηs	ηs or $\bar{\alpha} s$	$\bar{\alpha} s$	G.	$\alpha i \nu$	G.	$\omega \nu$
D.	η	η or α	α	D.	$\alpha i \nu$	D.	$\alpha i s$
A.	$\eta \nu$	$\bar{\alpha} \nu$	$\bar{\alpha} \nu$	A.	$\bar{\alpha}$	A.	$\bar{\alpha} s$
V.	η	$\check{\alpha}$	$\bar{\alpha}$	V.	$\bar{\alpha}$	V.	αi .

2. Nouns in η or $\check{\alpha}$ or $\bar{\alpha}$ are feminine. E. g. $\dot{\eta}$ *τιμή*, *honor*, $\dot{\eta}$ *μοῦσα*, *muse*, $\dot{\eta}$ *σοφία*, *wisdom*.

Nouns in ηs or $\bar{\alpha} s$ are masculine. E. g. $\dot{\alpha}$ *τελώνης*, *publican*, $\dot{\alpha}$ *ταμίας*, *steward*.

S. $\dot{\eta}$ (honor) *D. (two honors)* *P. (honors)*

N.	<i>τιμή</i>	N.	<i>τιμά</i>	N.	<i>τιμαι</i>
G.	<i>τιμῆς</i>	G.	<i>τιμαῖν</i>	G.	<i>τιμῶν</i>
D.	<i>τιμῇ</i>	D.	<i>τιμαῖν</i>	D.	<i>τιμᾶς</i>
A.	<i>τιμῆν</i>	A.	<i>τιμά</i>	A.	<i>τιμᾶς</i>
V.	<i>τιμή</i>	V.	<i>τιμά</i>	V.	<i>τιμαῖ</i>

S. $\dot{\eta}$ (muse) *D. (two muses)* *P. (muses)*

N.	<i>μοῦσα</i>	N.	<i>μούσα</i>	N.	<i>μοῦσαι</i>
G.	<i>μούσης</i>	G.	<i>μούσαιν</i>	G.	<i>μοῦσῶν</i>
D.	<i>μούσῃ</i>	D.	<i>μούσαιν</i>	D.	<i>μοῦσαις</i>
A.	<i>μούσαν</i>	A.	<i>μούσα</i>	A.	<i>μοῦσας</i>
V.	<i>μοῦσα</i>	V.	<i>μούσα</i> .	V.	<i>μοῦσαι</i> .

<i>S. ὁ (publican)</i>	<i>D. (two publicans)</i>	<i>P. (publicans)</i>
N. τελώνης	N. τελώνα	N. τελῶναι
G. τελώνου	G. τελωνῶν	G. τελωνῶν
D. τελώνη	D. τελωνῶν	D. τελώναις
A. τελώνην	A. τελώνα	A. τελώνας
V. τελώνη .	V. τελώνα γ	V. τελῶναι
<i>S. ὁ (steward)</i>	<i>D. (two stewards)</i>	<i>P. (stewards)</i>
N. ταμίας	N. ταμία	N. ταμίαι
G. ταμίου	G. ταμίαιν	G. ταμίῶν
D. ταμίᾳ	D. ταμίαιν	D. ταμίαις
A. ταμίαν	A. ταμία	A. ταμίας
V. ταμία	V. ταμία	V. ταμίαι

3. Nouns in *α* pure (§ 16. 4), *ρα*, and some others, retain the *α* throughout the singular. E. g. *σοφία*, *σοφίας*, *σοφίᾳ*, *σοφίαν*. *χαρά*, *χαρᾶς*, *χαρᾶ*, *χαράν*.

<i>S. ἡ (house)</i>	<i>D. (two houses)</i>	<i>P. (houses)</i> . .
N. οἰκία	N. οἰκία	N. οἰκίαι
G. οἰκίας	G. οἰκίαιν	G. οἰκιῶν
D. οἰκίᾳ	D. οἰκίαιν	D. οἰκίαις
A. οἰκίαν	A. οἰκία	A. οἰκίας
V. οἰκία	V. οἰκία	V. οἰκίαι

4. The following classes of nouns in *ης* have *ᾳ* in the *vocative singular*.

(1) Nouns in *της*. E. g. *πολίτης*, *citizen*, voc. *πολίτῃ*.

REMARK 1. In Homer, *αἰαρίτης*, *unhappily brave*, has voc. *αἰαρίτην*.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. *γεωμετρης*, *geometer*, voc. *γεωμέτρᾳ*.

(3) All national appellations. E. g. *Σκύθης*, *Scythian*, voc. *Σκύθᾳ*.

(4) A few proper names. E. g. *Πυραχμης*, *Pyræchmes*, voc. *Πυραχμᾶ*.

NOTE 1. QUANTITY. (1) *A* of the *nominative singular* is always short when the genitive has *ης*. E. g. *μοῦσα*, *μούσης*.

It is very often long when the genitive has *ας*. E. g. *σοφία*, *σοφίας*.

All proparoxytones and properisponema have of course the *α* short. E. g. *ἀλήθεια*, *μοῖρα*.

Further, oxytones and paroxytones, which have $\alpha\varsigma$ in the genitive, have α long in the nominative. E. g. *χαρά*, *χαρᾶς*· *πίτρα*, *πίτρας*. Except the numeral *μία*, and the proper names *Κλέφα* and *Πύρφα*.

(2) $\mathcal{A}\varsigma$ is long. E. g. *ταμίας*, *σοφίας*.

(3) $\mathcal{A}\nu$ of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μοῦσα*, *μοῦσαν*· *σοφία*, *σοφίαν*.

(4) \mathcal{A} of the *vocative singular* from nouns in $\alpha\varsigma$ is always long; from nouns in $\eta\varsigma$ it is always short. E. g. *ταμίας*, *ταμίᾳ*· *πολίτης*, *πολίτᾳ*.

(5) \mathcal{A} of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μούσα*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα*, *θάλασσαν*, *θάλασσαι*· *θαλάσσης*, *θαλάσση*.

REMARK 2. *Δεσπότης*, *master*, has voc. *δεσπότα*, not *δεσπότα*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή*, *τιμῆς*, *τιμῆ*, *τιμᾶς*.

(3) $\mathcal{A}\nu$ of the *genitive plural* of barytones also is circumflexed. E. g. *μοῦσα*, *μοῦσῶν*.

Except the *feminine* of barytone adjectives and participles in $\alpha\varsigma$. (§ 49. 1.) E. g. *ἀξιος*, *ἀξια*, *ἀξιων*· *τυπτόμενος*, *τυπτομένη*, *τυπτομένων*.

Except also the following nouns: *χρήστης*, *χρήστων*· *οἱ ἑτησιαι*, *ἑτησιων*· *ἀφύη*, *ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

Sing. N. Old $\ddot{\alpha}$ for $\eta\varsigma$, as *ἶππότα*.

G. Old $\ddot{\alpha}\sigma$, Ionic $\epsilon\omega$, Doric $\ddot{\alpha}$, for $\sigma\omega$, as *Ἄτρειδης*, *Ἄτρειδῶν*, *Ἄτρειδεω*, *Ἄτρειδᾶ*. Before a vowel $\sigma\omega$ drops σ , as *Ἐρμείας*, *Ἐρμείω* for *Ἐρμειεω*.

The Attics sometimes use the Doric genitive, especially in proper names.

Plur. G. Old $\ddot{\alpha}\omega\sigma$, Ionic $\epsilon\omega\sigma$, Doric $\ddot{\alpha}\nu$, for $\omega\sigma\omega$, as *μοῦσα*, *μοῦσῶν*, *μοῦσέων*, *μοῦσᾶν*.

D. Old $\alpha\iota\sigma\iota$, Ionic $\eta\sigma\iota$ or $\eta\varsigma$, for $\alpha\iota\varsigma$, as *μοῦσα*, *μούσαις*, *μούσησι*, *μούσης*.

A. Doric $\ddot{\alpha}\varsigma$ for $\alpha\varsigma$, as *τέχνη*, *τέχνᾶς*.

Sing and *Plur.* G. D. Epic *ηφι* or *ηφιν* for *ης*, *η*, *ων*, *αις*, as
τιμή, *τιμῆφι*.

(2) For *η* the Dorians use *ᾶ*, as *τιμά*, *ᾶς*, *ᾶ*, *άν*, *ᾶ*.

On the other hand the Ionians use *η* for *ᾶ*, but only in the singular, as *σοφῆη*, *ης*, *η*, *ην*, *η*. (§ 2. N. 3.)

§ 32. Nouns in *αα*, *εα*, *εας*, and *οη*, are contracted. (§ 23.)
E. g.

μνάα *μνᾶ*, *τιναα*, G. *μνάας* *μνᾶς*, D. *μνάᾳ* *μνᾶ*, A. *μνάαν* *μνᾶν*,
V. *μνάα* *μνᾶ*, Plural N. *μνάαι* *μνᾶι*, G. *μναῶν* *μνῶν*, D.
μνάαις *μνᾶις*, A. *μνάας* *μνᾶς*, V. *μνάαι* *μνᾶ*.

συκέα *συκῆη*, *fig-tree*, G. *συκέας* *συκῆς*, D. *συκέῃ* *συκῆ*, A. *συκέαν*
συκῆν, V. *συκέα* *συκῆη*, Plural N. *συκέαι* *συκᾶι*, G. *συκεῶν*,
συκῶν, D. *συκέαις* *συκᾶις*, A. *συκέας* *συκᾶς*, V. *συκέαι* *συκᾶ*.
ἀργυρέα *ἀργυρᾶ*, *of silver*, G. *ἀργυρέας* *ἀργυρᾶς*, &c.

Ἐρμέας *Ἐρμῆης*, *Hermes*, G. *Ἐρμέον* *Ἐρμοῦ*, D. *Ἐρμέᾳ* *Ἐρμῆ*, &c.
ἀπλόη *ἀπλῆη*, *simple*, G. *ἀπλόης* *ἀπλῆς*, &c.

NOTE 1. The vowels *εα* are contracted into *η*. But when they are preceded by a vowel or by *ρ*, they are contracted into *α*. In the *accusative plural* they are always contracted into *α*.

NOTE 2. The contracted forms of *βορέας* generally double the *ρ*. Thus, *βορέας* *βορέως*.

SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S. M. & F. Neut.	D. All genders.	P. M. & F. Neut.
N. <i>ος</i> <i>ως</i>	N. <i>ω</i>	N. <i>οι</i> <i>ῳ</i> <i>ἄ</i> <i>ω</i>
G. <i>ον</i> <i>ων</i>	G. <i>οιν</i> <i>ῳν</i>	G. <i>ων</i> <i>ῳν</i>
D. <i>ῷ</i>	D. <i>οιν</i> <i>ῳν</i>	D. <i>οις</i> <i>ῳς</i> <i>οις</i> <i>ῳς</i>
A. <i>ον</i> <i>ων</i>	A. <i>ω</i>	A. <i>ονς</i> <i>ῳς</i> <i>ἄ</i> <i>ω</i>
V. <i>ε</i> <i>ως</i>	V. <i>ω</i>	V. <i>οι</i> <i>ῳ</i> <i>ἄ</i> <i>ω</i>

2. Nouns in *ος* or *ως* are masculine or feminine.
E. g. *ὁ λόγος*, *word*, *ἡ νῆσος*, *island*, *ὁ νεώς*, *temple*.

Nouns in *ον* or *ων* are neuter. E. g. *τὸ σῦκον*,
fig, *τὸ ἀνάγεων*, *hall*.

<i>S. ὁ (word)</i>	<i>D. (two words)</i>	<i>P. (words)</i>
N. λόγος	N. λόγω	N. λόγοι
G. λόγου	G. λόγοιν	G. λόγων
D. λόγῳ	D. λόγοιν	D. λόγοις
A. λόγον	A. λόγω	A. λόγονς
V. λόγε	V. λόγω	V. λόγοι
<i>S. τὸ (fig)</i>	<i>D. (two figs)</i>	<i>P. (figs)</i>
N. σῦκον	N. σύκω	N. σῦκα
G. σύκον	G. σύκοιν	G. σύκων
D. σύκῳ	D. σύκοιν	D. σύκοις
A. σύκον	A. σύκω	A. σύκα
V. σύκον	V. σύκω	V. σύκα
<i>S. ὁ (temple)</i>	<i>D. (two temples)</i>	<i>P. (temples)</i>
N. νεώς	N. νεώ	N. νεώ
G. νεώ	G. νεῶν	G. νεῶν
D. νεῷ	D. νεῷν	D. νεῷς
A. νεών	A. νεώ	A. νεώς
V. νεώς	V. νεώ	V. νεῷ
<i>S. τὸ (hall)</i>	<i>D. (two halls)</i>	<i>P. (halls)</i>
N. ἀνώγεων	N. ἀνώγεω	N. ἀνώγεω
G. ἀνώγεω	G. ἀνώγεον	G. ἀνώγεων
D. ἀνώγεῳ	D. ἀνώγεον	D. ἀνώγεος
A. ἀνώγεων	A. ἀνώγεω	A. ἀνώγεω
V. ἀνώγεων	V. ἀνώγεω	V. ἀνώγεω

NOTE 1. The following neuters have *o* instead of *ov* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὁ, οὗτος, respectively.

REMARK 1. Further, the termination *ov* of the *accusative singular* often drops the *v*. E. g. Ἀθως, acc. Ἀθω for Ἀθων.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἀνθρωπος, ἀνθρωπον, ἀνθρωποι. ἀνθρώπη, ἀνθρώπων.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. Θεός, Θεοῦ, Θεοῖ, Θεοῖς.

Except the *genitive singular* of nouns in *ως*. E. g. *νεώς*, gen. *νεώ*.

REMARK 2. For the accent of proparoxytones in *ως*, *ων*, see above (§ 20. N. 2).

NOTE 4. DIALECTS. The following table exhibits the dialectic peculiarities of the second declension.

Sing. G. Old οιο, Doric ω, for ου, as λόγος, λόγοιο, λόγω.

Nouns in ως have ω instead of οιο, as Πετεώς, Πετεώ.

Dual. G. D. Epic οιν for οιν, as ἵππος, ἵπποιν.

Plur. D. Old οιαι for οις, as θριγκός, θριγκοῖσι.

A. Doric ως or ος for ους, as λύκος, λύκως, λύκος.

Sing. & Plur. G. D. Epic οφι or οφιν for ου, ω, ων, οις, as θεός, θεόφιν.

§ 34. Nouns in *εος*, *οος*, *εον*, *οον*, are contracted. (§ 23.)
E. g.

<i>S. ὁ (mind)</i>	<i>D. (two minds)</i>	<i>P. (minds)</i>
N. <i>νόος</i> <i>νοῦς</i>	N. <i>νόω</i> <i>νώ</i>	N. <i>νόοι</i> <i>νοῖ</i>
G. <i>νόου</i> <i>νοῦ</i>	G. <i>νόοιν</i> <i>νοῖν</i>	G. <i>νόων</i> <i>νῶν</i>
D. <i>νόῳ</i> <i>νῷ</i>	D. <i>νόοιν</i> <i>νοῖν</i>	D. <i>νόοις</i> <i>νοῖς</i>
A. <i>νόον</i> <i>νοῦν</i>	A. <i>νόω</i> <i>νώ</i>	A. <i>νόονς</i> <i>νοῦς</i>
V. <i>νόε</i> <i>νοῦ</i>	V. <i>νόω</i> <i>νώ</i>	V. <i>νόοι</i> <i>νοῖ</i>

<i>S. τὸ (bone)</i>	<i>D. (two bones)</i>	<i>P. (bones)</i>
N. <i>όστεον</i> <i>όστοῦν</i>	N. <i>όστέω</i> <i>όστιώ</i>	N. <i>όστεα</i> <i>όστᾶ</i>
G. <i>όστέον</i> <i>όστοῦ</i>	G. <i>όστέοιν</i> <i>όστοῖν</i>	G. <i>όστέων</i> <i>όστῶν</i>
D. <i>όστέῳ</i> <i>όστῳ</i>	D. <i>όστέοιν</i> <i>όστοῖν</i>	D. <i>όστέοις</i> <i>όστοῖς</i>
A. <i>όστεον</i> <i>όστοῦν</i>	A. <i>όστέω</i> <i>όστιώ</i>	A. <i>όστεα</i> <i>όστᾶ</i>
V. <i>όστέον</i> <i>όστοῦν</i>	V. <i>όστέω</i> <i>όστιώ</i>	V. <i>όστέα</i> <i>όστᾶ</i>

NOTE 1. The vowels *εα* in the neuter plural are always contracted into *αι*.

NOTE 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute ACCENT*, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in *οος*, *οον*, are accented contrary to the rule (*ibid.*). E. g. *ἀντίπνοος* *ἀντίπνους*, G. *ἀντιπνόου* *ἀντιπνου*.

(3) Some of the contracted forms of adjectives in *εος* take the circumflex on the last syllable, contrary to the rule (*ibid.*). E. g. *χρύσεος* *χρυσοῦς*, *χρύσεα* *χρυσᾶ*.

THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>	<i>D. All genders.</i>	<i>P. M. & F.</i>	<i>Neut.</i>
N. <i>s</i>	N. <i>s</i>	N. <i>ες</i>	ă
G. <i>ος</i>	G. <i>οιν</i>	G. <i>ων</i>	ων
D. <i>τ</i>	D. <i>οιν</i>	D. <i>σι(ν)</i>	σι(ν)
A. ă, ă	A. <i>s</i>	A. <i>ăς</i>	ă
V. <i>s</i>	V. <i>s</i>	V. <i>ες</i>	ă

2. In the third declension the *gender* must be determined by observation.

<i>S. ὁ (crow)</i>	<i>D. (two crows)</i>	<i>P. (crows)</i>
N. <i>κόραξ</i>	N. <i>κόρακες</i>	N. <i>κόρακες</i>
G. <i>κοράκος</i>	G. <i>κοράκοιν</i>	G. <i>κοράκων</i>
D. <i>κοράκι</i>	D. <i>κοράκοιν</i>	D. <i>κοράξι(ν)</i>
A. <i>κοράκα</i>	A. <i>κόρακες</i>	A. <i>κοράκας</i>
V. <i>κόραξ</i>	V. <i>κόρακε</i>	V. <i>κόρακες</i>

<i>S. ἡ (hope)</i>	<i>D. (two hopes)</i>	<i>P. (hopes)</i>
N. <i>ἐλπίς</i>	N. <i>ἐλπίδες</i>	N. <i>ἐλπίδες</i>
G. <i>ἐλπίδος</i>	G. <i>ἐλπίδοιν</i>	G. <i>ἐλπίδων</i>
D. <i>ἐλπίδι</i>	D. <i>ἐλπίδοιν</i>	D. <i>ἐλπίσι(ν)</i>
A. <i>ἐλπίδα</i>	A. <i>ἐλπίδες</i>	A. <i>ἐλπίδας</i>
V. <i>ἐλπί</i>	V. <i>ἐλπίδε</i>	V. <i>ἐλπίδες</i>

<i>S. ὁ (giant)</i>	<i>D. (two giants)</i>	<i>P. (giants)</i>
N. <i>γίγας</i>	N. <i>γίγαντε</i>	N. <i>γίγαντες</i>
G. <i>γίγαντος</i>	G. <i>γιγάντοιν</i>	G. <i>γιγάντων</i>
D. <i>γίγαντι</i>	D. <i>γιγάντοιν</i>	D. <i>γιγάσι(ν)</i>
A. <i>γίγαντα</i>	A. <i>γίγαντε</i>	A. <i>γιγαντας</i>
V. <i>γίγαν</i>	V. <i>γίγαντε</i>	V. <i>γιγαντες</i>

<i>S. ὁ (weevil)</i>	<i>D. (two weevils)</i>	<i>P. (weevils)</i>
N. <i>κίς</i>	N. <i>κίς</i>	N. <i>κίες</i>
G. <i>κιός</i>	G. <i>κιοῖν</i>	G. <i>κιῶν</i>
D. <i>κι</i>	D. <i>κιοῖν</i>	D. <i>κισι(ν)</i>
A. <i>κίν</i>	A. <i>κίς</i>	A. <i>κιας</i>
V. <i>κίς</i>	V. <i>κίς</i>	V. <i>κίες</i>

<i>S.</i> ὁ (<i>age</i>)	<i>D.</i> (<i>two ages</i>)	<i>P.</i> (<i>ages</i>)
N. αἰών	N. αἰώνε	N. αἰώνες
G. αἰώνος	G. αἰώνοι	G. αἰώνων
D. αἰώνι	D. αἰώνοι	D. αἰώνι(ν)
A. αἰώνα	A. αἰώνε	A. αἰώνας
V. αἰών	V. αἰώνε	V. αἰώνες
<i>S.</i> ὁ (<i>god</i>)	<i>D.</i> (<i>two gods</i>)	<i>P.</i> (<i>gods</i>)
N. δαιμων	N. δαιμονε	N. δαιμονες
G. δαιμονος	G. δαιμόνοι	G. δαιμόνων
D. δαιμονι	D. δαιμόνοι	D. δαιμονι(ν)
A. δαιμονα	A. δαιμονε	A. δαιμονας
V. δαιμον	V. δαιμονε	V. δαιμονες
<i>S.</i> ὁ (<i>lion</i>)	<i>D.</i> (<i>two lions</i>)	<i>P.</i> (<i>lions</i>)
N. λέων	N. λέοντε	N. λέοντες
G. λέοντος	G. λεόντοι	G. λεόντων
D. λέοντι	D. λεόντοι	D. λέοντι(ν)
A. λέοντα	A. λέοντε	A. λέοντας
V. λέον	V. λέοντε	V. λέοντες
<i>S.</i> τὸ (<i>thing</i>)	<i>D.</i> (<i>two things</i>)	<i>P.</i> (<i>things</i>)
N. πρᾶγμα	N. πράγματε	N. πράγματα
G. πραγμάτος	G. πραγμάτοι	G. πραγμάτων
D. πραγμάτι	D. πραγμάτοι	D. πραγματι(ν)
A. πρᾶγμα	A. πράγματε	A. πράγματα
V. πραγμα	V. πράγματε	V. πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι*, *σι*, *α*, *ας*, are short. E. g. κόρακι, κόραξ, κόρακα, κόρακας.

(2) Nouns in *ενς* (§ 44) may have *ᾶ*, *ᾶς*, in the accusative. E. g. βασιλεύς, ἔᾶ, ἔᾶς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν*, *ων*, are circumflexed. E. g. κις, κιός, κιῶν.

Except monosyllabic *participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of *πᾶς* πάντοιν, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: δάκις *torch*, δμώς, θώς, ΚΡΑΣ *head*, οὐς, παις, σῆς, Τρώς, φώς *blister*, φῶς *light*.

REMARK. For the accent of παιδίς, μάτης, θυγάτης, Δημήτης, γαστής, κατάς, κύνας, and APHN, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

Dual. G. D. Epic οιν for οιν, as Σειρήν, Σειρήνοιν.

Plur. G. Ionic ειν for ὦν, as χήν, χηνίων.

D. Old εσσι or εσι, as δέπας, δεπάεσσι.

Sing. and Plur. G. D. Epic σφι(ν) or φι(ν) for ος, ι, ων, σι, as ὄχος, ὄχεσφι· γαῦς, γαῦψι.

§ 36. 1. The following table exhibits the endings of the **NOMINATIVE** and **GENITIVE, SINGULAR**, of the third declension.

α gen. ατος, ακτος, neut.	νς — νθος.
αις — αιτος, αιδος, all genders.	ξ — κος, γος, χος, κτος, mas.
αν — ανος, αρτος, mas. or neut.	ορ fem.
αρ — αρος, ατος, αρτος, generally neuter.	ον — ονος, οντος, neut.
ας — αος, ατος, αδος, αγος, αγτος, all genders.	ορ — ορος, neut.
ανς — αος, fem.	ος — οτος, εος, neut.
ειρ — ειρος, ερος, mas. or fem.	ονυ — οδος, neut.
εις — ενος, εντος, ειδος, mas. or fem.	ονς — οντος, οος, οδος, mas. or fem.
εν — ενος, ειτος, neut.	υ — υος, neut.
ενς — εος, mas.	υν — υνος, υντος, mas. or neut.
η — ητος, neut.	υρ — υρος, mas. or neut.
ην — ηνος, ενος, mas. or fem.	υς — υος, υδος, υθος, υρος, υρτος, mas. or fem.
ηρ — ηρος, ερος, mas. or fem.	ψ — πος, βος, φος, mas. or fem.
ης — ητος, ηθος, ιος, mas. or fem.	ω — οος, fem.
ι — ιος, ιτος, neut.	ων — ωνος, ονος, οντος, mas. or fem.
ιν — ινος, mas. or fem.	ωρ — ωρος, ορος, generally mas.
ις — ιος, ιτος, ιδος, ιθος, ινος, mas. or fem.	ορ — ορος, ορος, generally fem.
ις — λος.	ως — ωος, οος, ωτος, οτος, ωδος, generally mas. or fem.

2. Most nouns of the third declension form their **NOMINA-**

TIVE SINGULAR by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

χόρας	gen.	κόρακος, (§ 5. 2.)
Πέλοψ	"	Πέλοπος, (ibid.)
ἔλπις	"	ἔλπιδος, (§ 10. 2.)
γῆγας	"	γῆγαντος, (§ 12. 5.)

So φλέψι (§ 8. 2), φλεβός· φάς (§ 9. 2), φαγός· βῆς (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· φίς (§ 12. 4), φίνος· κτείς (§ 12. 5), κτενός· τυφθείς (ibid.), τυφθέντος· δονς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ες* into *ης*, and *ος* into *ως*. E. g. τριήρης, τριήρεος· τετυφώς, τετυφότος.

(2) Many *masculines* lengthen *ες* into *ευς*. E. g. βασιλεύς, βασιλέος.

(3) All *neuter substantives* change *ες* into *ος*. E. g. τεῖχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. στέαρ, στέατος.

(5) The following nouns lengthen *ος* into *ους*· βοῦς, βοός· ποῦς, ποδός· χοῦς, χοός. (§ 2. N. 3.)

(6) The following change *ας* into *αυς*· γραῦς, γραός· νεῦς, ναός.

(7) Άλογος, εκος, changes the radical letter *α* into *η* in the nominative.

NOTE 1. Ἀράξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in *ξ* that have *κτος* in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἀράκες, *Dioscuri*, and νύχιος, *nocturnal*.)

Άλς, άλός, is the only noun in *λς*.

3. Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *ε* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰών	gen.	αἰώνος
δαίμων	"	δαίμονος
λέων	"	λέοντος
πρᾶγμα	"	πράγματος.

So χήν, χηνός· λιμήν, λιμένος· θέν, θέντος· σωτήρ, σωτήρος· ηχώ, ηχός· δόν, δόντος· φάρ, φαρός· ητορ, ητορος· φήτωρος· σινηπι, σινηπιος· δεικνύντος.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *χέραξ*, *χέραντος*, root *χέραν*.

NOTE 2. *Γάλα, τὸ*, is the only noun in *α* that has *ακτος* in the genitive.

Δάμαρος, ἡ, the only noun in *αρο* that has *αρτος* in the genitive.

Μῆλο, τὸ, the only substantive in *ει* that has *ιτος* in the genitive.

NOTE 3. Neuters in *αρο* are *contracted* when this ending is preceded by *ει*. E. g. *ειαρος ἥρος*, G. *ειαρος ἥρος*.

The neuters *δελεαρο, στέαρο, φρέιαρο*, have gen. *δελέατος δέλητος, στέατος στητός, φρέατος φρητός*, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις, εν*, gen. *εντος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις τιμῆς, τιμήετος τιμῆτος πλακόεις πλακοῦς, πλακόεντος πλακοῦντος*.

REMARK 2. *Proper names* in *άων* are generally *contracted*. E. g. *Ποσειδάων Ποσειδῶν*.

NOTE 5. The **QUANTITY** of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν, φίς, δρῦς*. Except the pronouns *τις, τι, τις, τι*.

(2) The vowels *α, ε, υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας, αος πόλις, ιος δάκρυ, υος*.

Except *γραῦς, αός παῦς, αός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος, ινος, υνος*. E. g. *Τιτάν, ανος Σαλαμίς, ινος Φόρκυς, υνος*.

§ 37. 1. The **ACCUSATIVE SINGULAR** of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

χόραξ, χόρακος acc. *χόρακα*.

2. Nouns in *ις, υς, ανς, ονς*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

<i>πόλις, πόλιος</i>	acc. <i>πόλιν</i>
<i>ἰχθύς, ιχθύος</i>	“ <i>ἰχθύν</i> .

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὅρνις, ὅρνιθος acc. ὅρνιθα or ὅρνιν
κόρυς, κόρυθος " κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: *βοῦς*, *βόα* · *εὐρύς*, *εὐρέα* · *ἰχθύς*, *ἰχθύα* · *ναῦς*, *νέα*.

REMARK. The accusative singular of the obsolete *ΔΙΣ* is always *Δια*.

NOTE 2. These three nouns, *Ἀπόλλων*, *Ποσειδῶν*, *κυκεών*, have acc. *Ἀπόλλωνα* and *Ἀπόλλων*, *Ποσειδῶνα* and *Ποσειδῶν*, *κυκεῶνα* and *κυκεών*.

§ 38. 1. In many instances the VOCATIVE SINGULAR of *masculine* and *feminine* nouns is like the nominative singular.

2. Nouns in *ᾱς*, *ηρ*, *ων*, *ῳρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος voc. γίγαν
δαίμων, δαίμονος " δαίμον.

3. Nouns in *ις*, *υς*, *ευς*, *αυς*, and *ους* gen. *οος*, and the compounds of *ποῦς*, drop the *ς* of the nominative. The ending *εν* is always circumflexed. E. g.

ἔλπις voc. ἔλπι
ἰχθύς " ἕχθύ
βασιλεύς " βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. *Σωκράτης*, voc. *Σωκράτες*.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οι* in the vocative singular. E. g. *ηχώ*, *ηχόος*, voc. *ηχοῖ*.

NOTE 1. A few proper names in *ᾱς* gen. *ᾱντος*, have *ᾱ* in the vocative singular. E. g. *Λαοδάμας*, *ᾱντος*, voc. *Λαοδάμα*.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: *Ἀπόλλων*, *Ἀπολλον* · *Ποσειδῶν*, *Πόσειδον* · *σωτῆρ*, *σῶτερ*.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνήρ, ἄνθρ· δαήρ, δάερ· πατήρ, πάτερ· σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σωκράτης, Σώκρατες.

NOTE 4. *Ἄντας, king*, when employed to invoke a god has voc. ἄντα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

χόραξ, χόρακος	dat. plur.	χόραξι (§ 5. 2)
ἄλπις, ἄλπιδος	"	ἄλπισι (§ 10. 2)
γίγαντς, γίγαντος	"	γίγανσι (§ 12. 5).

2. Nouns in *ευς*, *αυς*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεύς, βασιλεῦσι· βοῦς, βουσι.

NOTE. The omission of *υ* before *σι* (§ 12. 4) in this case does not lengthen the preceding short vowel. E. g. δαιμον, δαιμονος, δαιμοσι.

SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *η* in the *genitive* and *dative singular*. In the *dative plural* they change the *η* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, *ἡ*, *belly*, G. *γαστέρος* *γαστρός*, D. *γαστέρι*, D. Plur. *γαστράσι* and *γαστήρσι*.

Δημήτηρ, *ἡ*, *Ceres*, G. *Δημήτερος* *Δήμητρος*, D. *Δημήτερι* *Δήμητρι*. This noun is syncopated also in the *accusative singular*, *Δημήτερα* *Δήμητρα*.

Θυγάτηρ, *ἡ*, *daughter*, G. *Θυγατέρος* *Θυγατρός*, D. *Θυγατέρι* *Θυγατρι*, D. Plur. *Θυγατράσι*.

Μήτηρ, *ἡ*, *mother*, G. *μητέρος* *μητρός*, D. *μητέρι* *μητρι*, D. Plur. *μητράσι*.

Πατήρ, *δ*, *father*, G. *πατέρος* *πατρός*, D. *πατέρι* *πατρι*, D. Plur. *πατράσι*.

2. *Ἄνηρ*, *δ*, *man*, is syncopated in all the cases except the nominative and vocative singular, and dative plural:

Ἄντρος, ἀνέρος ἀνδρός, D. ἀνέρι *ἀνδροῦ*, A. ἀνέρα *ἀνδρα*, V. ἀνερ, Dual N. A. V. ἀνέρες *ἀνδρες*, G. D. ἀνέροιν *ἀνδροῖν*, Plur. N. ἀνέρεις *ἀνδρεις*, G. ἀνέρων *ἀνδρῶν*, D. ἀνδράσι, A. ἀνέρας *ἀνδρας*, V. ἀνέρεις *ἀνδρεις*. For the insertion of *δ*, see above (§ 26. N.).

3. *APHN*, ὁ, *lamb*, and *κύων*, ὁ ἥ, *dog*, are declined as follows.

APHN, G. ἀρνός, D. ἀρνι, A. ἀρνα, Dual N. A. ἀρνες, G. D. ἀρνοῖν, Plur. N. ἀρνεις, G. ἀρνῶν, D. ἀρνάσι, A. ἀρνας.

Κύων, G. κυνός, D. κυνι, A. κύνα, V. κύον, Dual N. A. V. κύνε, G. D. κυνοῖν, Plur. N. κύνεις, G. κυνῶν, D. κυναλ, A. κύνας, V. κύνεις.

NOTE 1. The poets in some instances drop the *s* also in the accusative singular, and in the nominative and genitive plural. E. g. θύγατρα, θύγατρες, πατρῶν.

NOTE 2. *Ἄστρης*, ἥρος, ὁ, *star*, imitates *πατήρ* only in the dative plural, *ἀστράσι*.

NOTE 3. (1) The ACCENT of the *full forms* of *ἄντρος*, *APHN*, *γαστήρ*, *Δημήτηρ*, *κύων*, *πατήρ*, is regular (§ 35. N. 2).

For the accent of the vocative of *ἄντρος* and *πατήρ*, see above (38. N. 3).

The accent of the *full forms* of *θυγάτηρ* and *μήτηρ* is irregular in the cases which end in a short syllable.

(2) In the *syncopated genitive* and *dative* the accent is placed on the last syllable. Except *Δημήτηρ*.

CONTRACTS OF THE THIRD DECLENSION.

§ 41. 1. Many nouns of the third declension, of which the genitive ends in *ος* pure (§ 16. 4), are contracted.

2. The contracted *accusative plural* is always like the contracted ~~nominative~~ plural.

§ 42. Nouns in *ης*, *ες*, *ος*, gen. *εος*, nouns in *ας* gen. *εος*, and nouns in *ω*, *ως*, gen. *οος*, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

S. η (galley)

N. τριήρης
G. τριήρεος τριήρους
D. τριήρει τριήρει
A. τριήρεα τριήρη
V. τριήρες

D. (two galleys)

N.A.V. τριήρες τριήρη
G. D. τριηρέοιν τριηροῖν

P. (galleys)

N. τριήρεες τριήρεις
G. τριηρέων τριηρῶν
D. τριήρεσι(ν)
A. τριήρεας τριήρεις
V. τριήρεες τριήρεις

S. τὸ (prize)

N. γέρας
G. γέραος γέρως
D. γέραι γέρη
A. γέρας
V. γέρας

D. (two prizes)

N.A.V. γέρας γέρα
G. D. γεράοιν γερῷν

P. (prizes)

N. γέραα γέρᾶ
G. γεράων γερῶν
D. γέρασι(ν)
A. γέραα γέρᾶ
V. γέραα γέρᾶ

S. τὸ (wall)

N. τεῖχος
G. τείχεος τείχους
D. τείχει τείχει
A. τεῖχος
V. τεῖχος

D. (two walls)

N.A.V. τείχες τείχη
G. D. τειχέοιν τειχοῖν

P. (walls)

N. τείχεα τείχη
G. τειχέων τειχῶν
D. τείχεσι(ν)
A. τείχεα τείχη
V. τείχεα τείχη

S. ἡ (echo)

N. ἡχώ
G. ἡχόος ἡχοῦς
D. ἡχοῖ ἡχοῖ
A. ἡχόα ἡχώ
V. ἡχοῖ

D. (two echoes)

N.A.V. ἡχώ
G. D. ἡχοῖν

P. (echoes)

N. ἡχοῖ
G. ἡχῶν
D. ἡχοῖς
A. ἡχούς
V. ἡχοῖ

NOTE 1. Proper names in *κλέης*, contracted *κλῆς*, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (Pericles)

N. Περικλέης Περικλῆς
G. Περικλέεος Περικλέους
D. Περικλέει Περικλέει Περικλεῖ
A. Περικλέα Περικλέα Περικλῆ
V. Περικλεες Περικλεις

REMARK. Sometimes proper names in *κλίνης* have *κλίος* in the genitive, and *κλῖ* in the dative.

The noun *Ἡρακλίνης*, *Hercules*, has voc. also *Ἡρακλεῖς*.

NOTE 2. The ending *εα*, when preceded by a vowel, is generally contracted into *ᾶ*. E. g. *ὑγιής*, *ὑγιέα* *ὑγιᾶ* · *κλίος*, *κλέεα* *κλέᾶ*.

NOTE 3. *Κέρας* and *τέρας*, gen. *ατος*, often drop the *τ* and are contracted like *γέρας*. E. g. *κέρας*, *κέρατος* *κέρας* *κέρας*. *Κρέας*, in the later Greek, has *ατος* in the genitive.

NOTE 4. The *dual* and *plural* of nouns in *ω*, *ως*, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts *ἴσος* into *ἷος* or *εῖος*, *ἴει* into *ἷη* or *εῖ*, and *ἴσα* into *ἷα* or *εῖα*. E. g. *Ἡρακλίνης*, *-κλέεος* *-κλήος*, *-κλέει* *-κλῆι*, *-κλέεα* *-κλῆα* · *σπέος*, *σπέρος* *σπέος*, *σπέει* *σπῆι* or *σπεῖ*.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in *ω*, *ως*, ends in *οῦν*. E. g. *Λητώ*, *Λητοῦν*.

NOTE 7. The ACCENT of the contracted accusative singular of nouns in *ω* is contrary to the rule (§ 23. N. 3).

43. 1. Nouns in *ις*, *ις*, gen. *ιος*, *νος*, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὁ (serpent)

N. ὄφις
G. ὄφιος
D. ὄφιι ὄφι
A. ὄφιν
V. ὄφι

D. (two serpents)

N.A.V. ὄφιε
G. D. ὄφιοιν

P. (serpents)

N. ὄφιες ὄφις
G. ὄφιων
D. ὄφισι(ν)
A. ὄφιας ὄφις
V. ὄφιες ὄφις

S. ὁ (fish)

N. ἵθνις
G. ἵθνος
D. ἵθνι ἵθνι
A. ἵθνυ
V. ἵθν

D. (two fishes)

N.A.V. ἵθνε
G. D. ἵθνοιν

P. (fishes)

N. ἵθνες ἵθνης
G. ἵθνων
D. ἵθνσι(ν)
A. ἵθνας ἵθνης
V. ἵθνες ἵθνης

2. The nouns *ὅ*, *ἥ* *βοῦς*, *οὐ*, *ἥ* *γραῦς*, *old woman*, *ἥ* *ναῦς*, *ship*, and *ὅ*, *ἥ* *οἶς*, *sheep*, are declined as follows:

βοῦς, G. *βοός*, D. *βοῦ*, A. *βοῦν*, V. *βοῦ*, *Dual N. A. V. βόε*,
G. D. *βοοῖν*, *Plur. N. βόες βοῦς*, G. *βοῶν*, D. *βοοῖτ*, A. *βόας*
βοῦς, V. *βόες βοῦς*.

γραῦς, G. *γραύός*, D. *γραῖ*, A. *γραῦν*, V. *γραῦ*, *Dual N. A. V. γράε*,
G. D. *γραοῖν*, *Plur. N. γράες γραῦς*, G. *γραῶν*, D. *γραοῖτ*, A. *γράας γραῦς*, V. *γράες γραῦς*.

ναῦς is regularly declined like *γραῦς*. The Attics decline it as follows: G. *νεώς*, D. *νηῖ*, A. *ναῦν*, V. *ναῦ*, *Plur. N. νῆες*, G. *νεῶν*, D. *ναυοῖτ*, A. *ναῦς*, V. *νῆες*.

The Ionians change *α* into *η*, as *νῆυς*. They have also G. *νεός*, A. *νῆα* and *νέα*, *Dual D. νεοῖν*, *Plur. N. νέες*, A. *νέας*.

οἶς οἶς, G. *οἴος οἰός*, D. *οἴη οἴτ*, A. *οἴν οἴν*, *Plur. N. οἴες οἰες*
οἶς, G. *οἴων οἰῶν*, D. *οἴσι*, A. *οἴας οἰας οἶς*.

3. Most nouns in *ις*, *ι*, *υς*, *υ*, change *ι* and *υ* into *ε*, in all the cases, except the nominative, accusative, and vocative, singular. Substantives in *ις* and *υς* generally change *ος* into *ως*. E. g.

S. ἥ (state)

N. *πόλις*
G. *πόλεως*
D. *πόλεϊ πόλει*
A. *πόλιν*
V. *πόλι*

D. (two states)

N.A.V. *πόλεες*
G. D. *πολέοιν*

P. (states)

N. *πόλεες πόλεις*
G. *πόλεων*
D. *πόλεσι(ν)*
A. *πόλεας πόλεις*
V. *πόλεες πόλεις*

S. τὸ (mustard)

N. *σίνηπτι*
G. *σινήπεος*
D. *σινήπεϊ σινήπει*
A. *σίνηπτι*
V. *σινηπτι*

D.

N.A.V. *σινήπεες*
G. D. *σινηπέοιν*

P.

N. *σινήπεα σινήπη*
G. *σινηπέων*
D. *σινήπεσι(ν)*
A. *σινήπεα σινήπη*
V. *σινηπέα σινήπη*

S. ὁ (*cubit*)

N. πῆχυς
G. πῆχεως
D. πῆχεῖ πῆχει
A. πῆχυν
V. πῆχυ

D. (*two cubits*)

N.A.V. πῆχες
G. D. πῆχεισι

P. (*cubits*)

N. πῆχεες πῆχεις
G. πῆχεων
D. πῆχεσι(γ)
A. πῆχεας πῆχεις
V. πῆχεες πῆχεις

S. τὸ (*city*)

N. ἄστυ
G. ἄστεος
D. ἄστεῖ ἄστει
A. ἄστυ
V. ἄστυ

D. (*two cities*)

N.A.V. ἄστες
G. D. ἄστεισι

P. (*cities*)

N. ἄστεα ἄστη
G. ἄστεων
D. ἄστεσι(γ)
A. ἄστεα ἄστη
V. ἄστεα ἄστη

NOTE 1. In some instances the *genitive* of nouns in *υς* and *υ* is contracted. E. g. πῆχυς, πῆχεων πῆχων· ἡμισος, ἡμίσους. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *υ* very seldom ends in *ως*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative, dual*, of nouns in *ις* and *υς* end in *ης*. E. g. πέλις, πέλιης. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πέλις, in the Epic language, often changes *ι* into *η*. E. g. gen. πέλης for πέλιος.

NOTE 5. For the *ACCENT* of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative singular*, and in the *nominative, accusative, and vocative, plural*. They generally have *ως* in the *genitive singular*. E. g.

S. ὁ (*king*)

N. βασιλεύς
G. βασιλέως
D. βασιλεῖ βασιλεῖ
A. βασιλία
V. βασιλεῦ

P. (*kings*)

N. βασιλέες βασιλεῖς
G. βασιλέων
D. βασιλεῦσι(γ)
A. βασιλέας βασιλεῖς
V. βασιλέες βασιλεῖς

D. (*two kings*)

N.A.V. βασιλέες
G. D. βασιλείσι

NOTE 1. The *genitive* and *accusative*, *singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιώς Πειραιᾶς· συγγραφεύς, συγγραφέα συγγραφῆ.

NOTE 2. The vowels *εα* are contracted into *α*, when they are preceded by a vowel. E. g. χωεύς, χοία χοῦ.

NOTE 3. The ending *ίς* of the nominative plural is sometimes contracted into *ής*. E. g. ἵππεύς, ἵππείς ἵππῆς.

NOTE 4. The Ionians very often change *ε* into *η*, except when it is in the diphthong *ευ*. E. g. βασιλεύς, βασιλῆς.

INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, *alpha*.
2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. οἱ, αἱ, τὰ, τῶν, τοῖς, τοὺς, τὰς πέντε, *five*.
3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ, *Adam*.

ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἀηδών, ὄγος, ἥ, *nightingale*, regular. From ΑΗΔΩ, G. ἀηδοῦς, V. ἀηδοῖ.

ἀΐδης, οὐ, ὁ, *the infernal regions*, regular. From ΑΪΣ, G. ἄΐδος, D. ἄΐδι, A. ἄΐδα. ἀλκή, ἥς, ἥ, *strength*, regular.

From ΑΛΞ, D. ἀλκι. ἀνδράποδον, οὐ, τὸ, *slave*, regular. From ΑΝΔΡΑΠΙΟΤΣ, D. Plur. ἀνδραπόδεσσι (Epic). γόνυ, τὸ, *knee*. The rest is

from ΙΩΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτοιν, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γούρος, D. γούρι, Plur. N. A. V. γοῦνα, G. γούρων.

γυνή, ἥ, *woman*. The rest is from ΙΤΝΑΙΣ (oxytone), γυναικός, γυναικί, γυναικα, γύναι, Dual γυναικεῖ, γυναικοῖ, Plur. γυναικες, γυναι-

κῶν, γυναιξί, γυναικας, γυναι-
κες.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαῖς, ἴδος, ἥ, *fight*, regular.
From ΔΑΣ, D. δαι.

ΔΙΣ, see Ζεύς.

δόρυ, τὸ, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δό-
ρατι, Dual δόρατε, δυράτοιν, Plur. δόρατα, δοράτων, δό-
ρασι.

The poets have G. δορός, δονρός, D. δορὶ, δορῃ, Dual δοῦρε, Plur. N. δυνρα, G. δούρων, D. δούρεσσι (Epic). δορυξός, ον, δ, *spear-polisher*, regular. From ΔΟΡΤΞΟΣ, V. δορυξέ.

εἰκών, ὄνος, ἥ, *image*, regular.
From ΕΙΚΩ, G. εἰκοῦς, A. εἰκώ, A. Plur. εἰκούς.

Ζεύς, ὁ, *Jupiter*, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Διῃ, A. Δια.
(§ 37. R. 1.)

Ζῆν, ὁ, G. Ζηνός, D. Ζηνῃ, A.
Ζῆνα, = preceding.

Θεράπων, οντος, ὁ, *attendant*, regular. From ΘΕΡΑΨ, A. Θέραπα, N. Plur. Θέραπες.

ἰχώρ, ὠρος, *ichor*, regular. Acc. Sing. also ιχῶ.

κάλως, ω or ως, ὁ, *cable*. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρδι Ionic κάρη, τὸ, *head*, G. κάρητος, D. κάρητι, κάρδα, N. Plur. κάρδη. From ΚΡΑΣ, G. κρατός, D. κρατὶ, A. τὸ ορ-
τὸν κράτα, Plur. G. κράτων,

D. κρασι. From ΚΡΑΑΣ, G. κράτος, D. κράτι, Plur.

N. κράτατα, A. τοὺς κράτητις.
From ΚΑΡΗΑΣ, G. καρήα-
τος, D. καρήτι, Plur. καρή-
τατα.

κλάδος, ον, δ, *bough*, regular.
From ΚΛΑΣ, D. κλαδῃ, D.
Plur. κλάδει (Epic).

κοινωνός, οῦ, δ, *partaker*, reg-
ular. From ΚΟΙΝΩΝ, Plur. N. κοι-
νωνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρα.

κρίνον, ον, τὸ, *lily*, regular.
From ΚΡΙΝΟΣ, Plur. N. κρίνεια, D. κρίνεσι.

κρόκη, ης, ἥ, *woof*, regular.
From ΚΡΟΞ, A. κρόκα.

λᾶς contracted λᾶς, ὁ, *stone*,
G. λάσας λᾶσ, D. λάσῃ λᾶς,
A. λᾶαν λᾶν, Dual. λάσες λᾶς, Plur. N. λάσεις λᾶς, G. λαάων
λᾶων, D. λάσεσι (Epic). From ΛΑΑΣ (—), G. λάου.

μάρτυς, ὁ, *witness*, A. μάρτυν,
D. Plur. μάρτυσι. From ΜΑΡΤΤΡ, μάρτυρος, μάρτυ-
ρι, &c.

μάστιξ, γος, ἥ, *scourge*, regular.
From ΜΑΣΤΙΣ, D. μάστη
(contracted from μάστι), A.
μάστιν.

ὄνειρον, τὸ, *dream*. The rest is from ΟΝΕΙΡΑΣ, ὄνειρατος,
ὄνειρατι, Dual ὄνειρατε, ὄνει-
ράτοιν, Plur. ὄνειρατα, ὄνει-
ράτων, ὄνειρασι.

οὖς, τὸ, *ear*. The rest is from the Doric ὥς, ὥτος, ὥτῃ, Dual
ὥτε, ὥτοιν, Plur. ὥτα, ὥτων,
ὥσι.

πρέσβυς, δ, *old man*, A. πρέ-
σβυν, V. πρέσβυ. The rest is from πρεσβύτης, ον.

In Hesiod a Nom. Plur
πρέσβης occurs.

πρέσβυς, ὁ, *ambassador*, Plur. N. A. V. πρέσβεις, G. πρέ-
σβεων, D. πρέσβεων. The rest is from πρεσβευτής, οῦ.
πρόσωπον, ου, τὸ, *face*, regular. From ΠΡΟΣΩΠΑΣ, Plur. N. προσώπα-
τα, D. προσώπα-
ται.
πρόχοος, ου, ἥ, *ewer*, regular. From ΠΡΟΧΟΤΣ, D. Plur. πρόχουσι (like βονσι from βοῦς).
πῦρ, πυρός, πυρὶ, τὸ, *fire*. From ΠΤΡΟΝ, Plur. N. A. πυρά, G. πυρῶν, D. πυροῖς.
σκῶρ, τὸ. The rest is from ΣΚΑΣ, σκατός, σκατῃ, &c.
σταγῶν, ὄνος, ἥ, *drop*, regular. From ΣΤΑΞ, N. Plur. στά-
γες.
στίχος, ου, ὁ, *row*, regular.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ἄλως, ω or ωος, ἥ, *threshing-
floor*.
γέλως, ω or ωος, ὁ, *laughter*.
θέμις, ιος or ιτος or ιδος or
ιστος, ἥ, *justice*.
ιδρώς, ώ or ωτος, ὁ, *sweat*.
κλεῖς, ειδός, ἥ, *key*. Also Acc. Sing. κλεῖν, A. V. Plur. κλεῖς.
μητρώς, ω or ωος, ὁ, *maternal
uncle*.

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the *accusative singular*. E. g.

Ἄριστοφάνης, εος acc. Ἄριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιος in the genitive. E. g.

μῆνις, gen. μήνιδος or μήνιος, *resentment*.

From η ΣΤΙΞ, στιχός, στιχι, &c.
ταύρος, ώ, ὁ, *peacock*, regular. From ΤΑΟΣ, N. Plur. ταοι.
νῦδωρ, τὸ, *water*. The rest is from ΤΑΛΑΣ, νῦδατος, νῦδατη, &c.
From νῦδος, D. Sing. νῦδει (Epic).
νιός, οῦ, ὁ, *son*, regular. From ΤΙΕΤΣ, G. νιέος, &c. like βασιλεύς. From ΤΙΣ come the Epic G. νιός, D. νῖ, A. νῖα, Dual. νῖι, Plur. N. νίες, D. νιέσι and νιάσι, A. νιάς. νύμινη, ης, ἥ, *battle*, regular. From ΤΣΕΜΙΣ, D. νυμῖνη.
χελιδών, ὄνος, ἥ, *swallow*, regular. From ΧΕΛΙΔΩΝ, V. χελιδοῦ.
ως, see οῦς.

μύκης, ου or ητος, ὁ, *mushroom*.
ὄρνις, ἵθος, ὁ, ἥ, *bird*, regular.
In the Plur. also N. A. ὄρ-
νις or ὄρνεις, G. ὄρνεων.
πάτρως, ω or ωος, ὁ, *paternal
uncle*.
σής, εός or ητός, ὁ, *moth*.
χειρός, χειρός and χερός, ἥ, *hand*, D. Plur. always χεραι. The forms G. χερός, D. χερι, Dual χειροῖν, are poetic.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in *ης* gen. *ou*, often ends in *εα*. E. g. *Γύγης*, *ou*, acc. *Γύγεα* for *Γύγην*.

NOTE 4. A few proper names in *ης*, *ouς*, and *υς*, are declined according to the following examples :

Ιαννῆς, G. *Ιαννῆ*, D. *Ιαννῆ*, A. *Ιαννῆν*, V. *Ιαννῆ*.

Ιλοῦς, G. *Ιλοῦ*, D. *Ιλοῦ*, A. *Ιλοῦν*, V. *Ιλοῦ*.

Διονῦς, G. *Διονῦ*, D. *Διονῦ*, A. *Διονῦν*, V. *Διονῦ*.

DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some of the cases are in use. Such are the following :

ετησιαί, ων, οἱ, *Etesian winds.* *Ολύμπια, ων, τὰ*, *Olympic games.* No singular.

ηρα, an A. Plur. used only in the formula, *ηρα φέρειν, to show favor.* *ὄναρ, τὸ*, *dream*, used only in the N. and A. Sing.

Ισθμία, ων, τὰ, *Isthmian games.* *ΟΞ or ΟΣΣΟΝ, τὸ*, *eye*, Dual N. A. *ὄσσε*, Plur. G. *ὄσσων*, D. *ὄσσοις*, old *ὄσσοισι*.

λίς, ὁ, *lion*. *άισ, ὁ*, *fine linen*, D. *λιτή*, A. *λίτα*. *ὄφελος, τὸ*, *advantage*, used only in the N. Sing.

Πύθια, ων, τὰ, *Pythian games.* *πύθια, ων, τὰ*, *Pythian games.* No singular.

μάλη, ης, ἡ, *armpit*, used only in the phrase *ὑπὸ μάλης, under the arm, clandestinely.* *τάρ, τὸ*, *O thou.*

Νέμεα, ων, τὰ, *Nemean games.* *ὄναρ, τὸ*, *waking*, as opposed to *ὄναρ*, used only in the N. and A. Sing.

ΝΙΨ, ἡ, *snow*, only A. *νιφα.*

ADJECTIVES.

§ 48. 1. In adjectives of *three endings*, the feminine is always of the first declension; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

ADJECTIVES IN ος.

§ 49. 1. Most adjectives in ος have three endings, ος, η, ον.

E. g. σοφός, σοφή, σοφόν.

When ος is preceded by a vowel or by ρ, the feminine has ᾱ instead of η. E. g. ἄξιος, ἄξια, ἄξιον· μαχρός, μαχρά, μαχρόν.

S.	ο (wise)	η (wise)	τὸ (wise)
N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῷ	σοφῇ	σοφῷ
A.	σοφον	σοφην	σοφον
V.	σοφέ	σοφή	σοφόν
D.			
N. A. V.	σοφός	σοφά	σοφώ
G. D.	σοφοῖν	σοφαιν	σοφοῖν
P.			
N.	σοφοὶ	σοφαι	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαις	σοφοῖς
A.	σοφούς	σοφάς	σοφά
V.	σοφοὶ	σοφαι	σοφά

So all **PARTICIPLES** in ος. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

S.	ο (worthy)	η (worthy)	τὸ (worthy)
N.	ἄξιος	ἄξια	ἄξιον
G.	ἄξιον	ἄξιας	ἄξιον
D.	ἄξιῷ	ἄξιᾳ	ἄξιῷ
A.	ἄξιον	ἄξιαν	ἄξιον
V.	ἄξιε	ἄξια	ἄξιον
D.			
N. A. V.	ἄξιω	ἄξια	ἄξιον
G. D.	ἄξιοιν	ἄξιαιν	ἄξιοιν

P.

N.	ἄξιοι	ἄξιαι	ἄξια
G.	ἀξιῶν	ἀξιῶν	ἀξιῶν
D.	ἀξιοῖς	ἀξιαις	ἀξιοῖς
A.	ἀξιοῖς	ἀξιας	ἀξια
V.	ἄξιοι	ἄξιαι	ἄξια

NOTE 1. Adjectives in *οος* have *η* in the feminine. Except when *οος* is preceded by *ρ*. E. g.

ἀπλόος, ἀπλόη, ἀπλόον
ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in *ος* have only two endings, *ος*, *ον*.
E. g. *ἡσυχος*, *ἡσυχον*.

Particularly, compound adjectives in *ος* have two endings
E. g. *ἐπιζήμιος*, *ἐπιζήμιον*.

But compound adjectives in *ζος* have three endings.

S. ὁ, ἡ (quiet)

N.	ἡσυχος	ἡσυχον
G.	ἡσύχουν	ἡσύχον
D.	ἡσύχῳ	ἡσύχῳ
A.	ἡσυχον	ἡσυχον
V.	ἡσυχε	ἡσυχον

D.

N. A. V.	ἡσύχω	ἡσύχω
G. D.	ἡσύχοιν	ἡσύχοιν

P.

N.	ἡσυχοι	ἡσυχα
G.	ἡσυχων	ἡσυχων
D.	ἡσύχοις	ἡσύχοις
A.	ἡσυχους	ἡσυχα
V.	ἡσυχοι	ἡσυχα

NOTE 2. In Attic writers and in the poets, many adjectives in *ος*, which commonly have three endings, are found with only two. E. g. *ὁ, ἡ ἐλεύθερος*, *τὸ ἐλεύθερον*, *free*.

NOTE 3. The ending *α* of the feminine is long. Except the feminine of *δῖος*, *divine*, and a few others.

NOTE 4. For the *λόγοιν* of the genitive plural of the feminine of barytone adjectives and participles in *ος*, see above (§ 31. N. 2).

3. Adjectives in *ευς*, *εα*, *εον*, and *οος*, *οη*, *οον*, are *contracted* (§§ 32: 34). E. g.

χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσεον χρυσοῦν, G. χρυσέου χρυσοῦ, χρυσέας χρυσῆς, *golden*.

ἀργύρεος ἀργυροῦς, ἀργυρέα ἀργυρᾶ, ἀργύρεον ἀργυροῦν, G. ἀργυρέου ἀργυροῦ, ἀργυρέας ἀργυρᾶς, *of silver*.

ἀπλόος ἀπλοῦς, ἀπλόη ἀπλῆ, ἀπλόον ἀπλοῦν, G. ἀπλόου ἀπλοῦ, ἀπλόης ἀπλῆς, *simple*.

Note 5. For the account of some of the contracted forms of adjectives in *εος*, *οος*, see above (§ 34. N. 2).

ADJECTIVES IN *ΩΣ*.

§ 50. Adjectives in *ως* have two endings, *ως*, *ων*. They are declined like *νεώς* and *ἀνώγεων* (§ 33). E. g. *εὐγεως*, *εὐγεων*.

S. ὁ, ἡ (fertile) τὸ (fertile)

N.	εὐγεως	εὐγεων
G.	εὐγεω	εὐγεω
D.	εὐγεῳ	εὐγεῳ
A.	εὐγεων	εὐγεων
V.	εὐγεως	εὐγεων

D.

N.A.V.	εὐγεω	εὐγεω
G. D.	εὐγεῳ	εὐγεῳ

P.

N.	εὐγεῳ	εὐγεω
G.	εὐγεων	εὐγεων
D.	εὐγεῳς	εὐγεῳς
A.	εὐγεως	εὐγεω
V.	εὐγεῳ	εὐγεω

ADJECTIVES IN *ΤΣ*.

§ 51. Adjectives in *νς*, gen. *νος*, have three endings, *νς*, *να*, *ν*. E. g. *γλυκύς*, *γλυκεῖα*, *γλυκύ*.

S. ὁ (sweet) ἡ (sweet) τὸ (sweet)

N.	γλυκύς	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκεῖας	γλυκέος
D.	γλυκεῖ	γλυκεῖᾳ	γλυκεῖ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

D.

N. A. V. *γλυκός*
G. G. *γλυκέοιν*

γλυκεῖα
γλυκείαιν

γλυκές
γλυκέοιν

P.

N.	<i>γλυκέες</i>	<i>γλυκεῖς</i>	<i>γλυκεῖαι</i>	<i>γλυκέα</i>
G.	<i>γλυκέων</i>		<i>γλυκεῶν</i>	<i>γλυκέων</i>
D.	<i>γλυκέσι(γ)</i>		<i>γλυκεῖσις</i>	<i>γλυκέσι(γ)</i>
A.	<i>γλυκέας</i>	<i>γλυκεῖς</i>	<i>γλυκεῖας</i>	<i>γλυκέα</i>
V.	<i>γλυκέες</i>	<i>γλυκεῖς</i>	<i>γλυκεῖαι</i>	<i>γλυκέα</i>

NOTE 1. The Ionics make fem. *έα* or *ή*. E. g. *βαθύς*, *βαθέα* or *βαθή*.

NOTE 2. The poets sometimes have mas. and fem. *υς*, neut. *υ*. E. g. *δ*, *ή* *ηδύς*, *τὸ* *ηδύ*.

ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ 52. 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης*, *ες*. E. g. *ἀληθής*, *ἀληθές*.

S. δ, ή (true)

N. *ἀληθής*
G. *ἀληθέος*
D. *ἀληθεῖ*
A. *ἀληθέα*
V. *ἀληθεις*

τὸ (true)

ἀληθές
ἀληθέος
ἀληθεῖ
ἀληθές
ἀληθεῖς

D.

N. A. V. *ἀληθέες*
G. D. *ἀληθέοιν* *ἀληθοῖν*

ἀληθέες
ἀληθέοιν

P.

N.	<i>ἀληθέες</i>	<i>ἀληθεῖς</i>	<i>ἀληθέα</i>	<i>ἀληθῆ</i>
G.	<i>ἀληθέων</i>	<i>ἀληθῶν</i>	<i>ἀληθέων</i>	<i>ἀληθῶν</i>
D.	<i>ἀληθέσι(γ)</i>		<i>ἀληθέσι(γ)</i>	
A.	<i>ἀληθέας</i>	<i>ἀληθεῖς</i>	<i>ἀληθέα</i>	<i>ἀληθῆ</i>
V.	<i>ἀληθέες</i>	<i>ἀληθεῖς</i>	<i>ἀληθέα</i>	<i>ἀληθῆ</i>

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις*, *ι*. E. g. *ἰδρις*, *ἰδρι*, G. *ἰδριος*, *knowing*.

ADJECTIVES IN *ΑΣ*, *ΕΙΣ*, *ΗΝ*, *ΟΤΣ*, *ΤΣ*, *ΩΝ*, *ΩΣ*.

§ 53. 1. Adjectives in *ας*, gen. *αντος*, have three endings, *ας*, *ασσα*, *αν*. E. g. *ἥας*, *πᾶσσα*, *πᾶν*.

S.	ὅ (all)	ἥ (all)	τὸ (all)
N.	πᾶς	πᾶσι	πᾶν
G.	παντός	πάσης	παντός
D.	παντὶ	πάσῃ	παντὶ
A.	πάντα	πᾶσαν	πάν
V.	πᾶς	πᾶσα	πᾶν
•			
D.			
N.A.V.	πάντε	πάσα	πάντε
G.D.	πάντοιν	πάσαιν	πάντοιν
•			
P.			
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

~~Small PARTICIPLES in ἄς.~~ E. g. τύψας, τύψασα, τύψαν, G. τύψαστος.

REMARK 1. These two adjectives in ἄς, μέλας and τάλας, have αινα in the feminine. Thus,

μέλᾶς, μέλαινα, μέλαν, G. μέλαινος, *black*.
τάλᾶς, τάλαινα, τάλαν, G. τάλαινος, *unfortunate*.

2. Adjectives in εις, gen. εντος, have three endings, εις, εσσα, εν. E. g. χαρίεις, χαρίεσσα, χαρίεν.

S.	ὅ (graceful)	ἥ (graceful)	τὸ (graceful)
N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαριέσσης	χαριέντος
D.	χαρίεντι	χαριέσσῃ	χαριεντι
A.	χαρίεντα	χαριέσσαν	χαριεν
V.	χαρίεν	χαριέσσα	χαριεν
•			
D.			
N.A.V.	χαρίεντε	χαριέσσα	χαριεντε
G. D.	χαριέντοιν	χαριέσσαιν	χαριεντοιν
•			
P.			
N.	χαρίεντες	χαριέσσαι	χαριεντα
G.	χαριέντων	χαριέσσων	χαριεντων
D.	χαρίεντι(ν)	χαριέσσαις	χαριεντι(ν)
A.	χαριεντας	χαριέσσας	χαριενта
V.	χαριεντες	χαριέσσαι	χαρиента

NOTE 1. The endings *ηεις*, *ησαυ*, *ην*, are contracted into *ης*, *ησα*, *ην*. E. g.

τιμήεις τιμῆς, *τιμήεσσα* *τιμῆσσα*, *τιμῆν* *τιμῆν*, G. *τιμῆσσος* *τιμῆντος*, *valuable*.

The endings *όεις*, *όεσσα*, *όν*, are contracted into *οῦς*, *οῦσσα*, *οῦν*. E. g.

πλακόεις πλακεῦς, *πλακόεσσα* *πλακοῦσσα*, *πλακόν πλακοῦν*, G. *πλακόεντος πλακοῦντος*, *flat*.

REMARK 2. The *dative plural* of adjectives in *οις* forms an exception to the general rule (§ 12. 5).

3. Participles in *εις* have three endings, *εις*, *εισα*, *εν*. E. g. *τιθεις*, *τιθεισα*, *τιθέν*.

S.	ο (placing)	η (placing)	το (placing)
----	-------------	-------------	--------------

N.	τιθεις	τιθεισα	τιθέν
G.	τιθέντος	τιθεισης	τιθέντος
D.	τιθέντε	τιθειση	τιθέντε
A.	τιθέντα	τιθεισαν	τιθέν
V.	τιθεις	τιθεισα	τιθέν

D.

N.A.V.	τιθέντε	τιθεισα	τιθέντε
G. D.	τιθέντοιν	τιθεισαιν	τιθέντοιν

P.

N.	τιθέντες	τιθεισαι	τιθέντα
G.	τιθέντων	τιθεισων	τιθέντων
D.	τιθεισι(ν)	τιθεισαις	τιθεισι(ν)
A.	τιθέντας	τιθεισας	τιθέντα
V.	τιθέντες	τιθεισαι	τιθέντα

4. There are but two adjectives in *ην*. ο τέρην, η τέρεια, το τέρεν, G. *τέρενος*, *tender*; and ο ἄρσην or ἄρδην, το ἄρσεν or ἄρδην, G. *ἄρσενος* or *ἄρδενος*, *male*.

5. Participles in *ούς* have three endings, *οῦς*, *οῦσσα*, *όν*. E. g. *διδούς*, *διδούσσα*, *διδόν*.

S.	ο (giving)	η (giving)	το (giving)
----	------------	------------	-------------

N.	διδούς	διδούσσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντε	διδούση	διδόντε
A.	διδόντα	διδούσαν	διδόν
V.	διδούς	διδούσα	διδόν

D.

N. A. V. διδόντες
G. D. διδόντοιν

διδούσσαι
διδούσαιν

διδόγτες
διδόγτοιν

P.

N. διδόντες
G. διδόντων
D. διδούσι(γ)
A. διδόντας
V. διδόντες

διδούσσαι
διδούσῶν
διδούσαις
διδούσας
διδούσαι

διδόγτα
διδόγτων
διδούσι(γ)
διδόντα
διδόντα

{

6. Participles in *ūs* have three endings, *ūs*, *ūsa*, *ūr*. E. g. δεικνύς, δεικνύσα, δεικνύν.

S. ὁ (showing)

N. δεικνύς
G. δεικνύτος
D. δεικνύτη
A. δεικνύτα
V. δεικνύς

ἡ (showing)

δεικνύσσα
δεικνύσης
δεικνύσῃ
δεικνύσαν
δεικνύσσα

τὸ (showing)

δεικνύν
δεικνύτος
δεικνύτη
δεικνύν
δεικνύν

D.

N. A. V. δεικνύτες
G. D. δεικνύτοιν

δεικνύσσα
δεικνύσαιν

δεικνύτες
δεικνύτοιν

P.

N. δεικνύτες
G. δεικνύτων
D. δεικνύσι(γ)
A. δεικνύτας
V. δεικνύτες

δεικνύσσαι
δεικνυτῶν
δεικνύσαις
δεικνύσας
δεικνύσαι

δεικνύτα
δεικνύτων
δεικνύσι(γ)
δεικνύτα
δεικνύτα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ονσα*, *ον*. E. g. ἐκών, ἐκοῦσα, ἐκόν.

S. ὁ (willing)

N. ἐκών
G. ἐκόντος
D. ἐκόντη
A. ἐκόντα
V. ἐκών

ἡ (willing)

ἐκοῦσα
ἐκούσης
ἐκούσῃ
ἐκοῦσαν
ἐκοῦσα

τὸ (willing)

ἐκόν
ἐκόντος
ἐκόντη
ἐκόν
ἐκόν

D.

N. A. V. ἐκόντες
G. D. ἐκόντοιν

ἐκούσσα
ἐκούσαιν

ἐκόντες
ἐκόντοιν

P.

N.	ἐκόντες	ἐκοῦσαι	ἐκόντα
G.	ἐκόντων	ἐκοῦσῶν	ἐκόντων
D.	ἐκοῦσι(ν)	ἐκούσαις	ἐκοῦσι(ν)
A.	ἐκόντας	ἐκούσας	ἐκόντα
V.	ἐκόντες	ἐκοῦσαι	ἐκόντα

So all **PARTICIPLES** in *ων*. E. g. *τύπτων*, *τύπτουσα*, *τύπτοντος*, *τύπτοντος* φιλέων, φιλέουσα, φιλέον, G. φιλέοντος, contracted φιλῶν, φιλοῦσα, φιλοῦν, G. φιλοῦντος.

NOTE 2. The *feminine* of adjectives in *ες*, *ης*, *ος*, *ης*, *ων*, gen. *οντος*, is formed by dropping *ος* of the genitive, and annexing *εα*. E. g.

πᾶς, παντές	fem.	πᾶσα (§ 12. 5)
τιθεῖς, τιθίντος	"	τιθεῖσα (ibid.)
διδόντες, διδόντος	"	διδοῦσα (ibid.)
διεκνύεται, διεκνύντος	"	διεκνύσα (ibid.)
ἰκάνη, ἰκόντος	"	ἰκοῦσα (ibid.)
χαρίεις, χαρίντος	"	χαρίσα (§ 12. N. 2).

**8. Adjectives in *ων*, gen. *οντος*, have two endings, *ων*, *ον*.
E. g.**

S. ὁ, ἡ (ripe)	τὸ (ripe)
N. πέπων	πέπον
G. πέπονος	πέπονος
D. πέπονι	πέπονι
A. πέπονα	πέπον
V. πέπον	πέπον

D.

N.A.V. πέπονε	πέπονε
G. D. πεπόνοιν	πεπόνοιν

P.

N. πέπονες	πέπονα
G. πεπόνων	πεπόνων
D. πέποσι(ν)	πέποσι(ν)
A. πέπονας	πέπονα
V. πέπονες	πέπονα

9. Participles in *ώς* have three endings, *ώς*, *υῖα*, *ός*. E. g. τετυφώς, τετυφυῖα, τετυφός, *having struck*.

S.	δ	η	τὸ
N.	τετυφώς	τετυφυῖα	τετυφός
G.	τετυφότος	τετυφυῖας	τετυφότος
D.	τετυφότη	τετυφυῖη	τετυφότη
A.	τετυφότα	τετυφυῖαν	τετυφός
V.	τετυφώς	τετυφυῖα	τετυφός
D.			
N.A.V.	τετυφότε	τετυφυῖα	τετυφότε
G D.	τετυφότοιν	τετυφυῖαιν	τετυφότοιν
P.			
N.	τετυφότες	τετυφυῖαι	τετυφότα
G.	τετυφότων	τετυφυῖῶν	τετυφότων
D.	τετυφόσι(ν)	τετυφυῖαις	τετυφόσι(ν)
A.	τετυφότας	τετυφυῖας	τετυφότα
V.	τετυφότες	τετυφυῖαι	τετυφότα

ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: δ ἀβλής, ητος· δ, η ἀβρώς, ωτος· δ, η ἀγνώς, ώτος· δ, η ἀδμής, ητος· δ, η αἰγίλιψ, πος· δ, η αἰθοψ, πος· δ αἰθων, ωνος· δ ἀκμής, ητος· δ, η ἀναλκις, ιδος· δ, η ἀπτήν, ηνος· δ, η ἀργής, ητος οτ έτος· δ, η ἀρπακ, γος· δ βλάξ, χος· δ, η δρομάς, ἀδος· δ ἐθελοντής, ου· δ, η ἐπήλυξ, γος· δ, η ἐπηλυς, υδος· η ἐπίτεξ, χος· δ, η εύριν, ινος· δ, η εύωψ, πος· δ, η ηλιξ, χος· δ, η ήμιθυής, ητος· δ, η ιππάς, ἀδος· δ μάκαρ, αρος· δ, η μακρουιων, ωνος· δ, η μακραύχην, ενος· δ, η μῶνυξ, χος· δ, η νομάς, ἀδος· δ, η παραβλάψ, πος· δ, η παραπλής, γος· δ πένης, ητος· δ πολυαῖς, χος· δ προβλής, ητος· δ, η σποράς, ἀδος· δ, η φοίνιξ.

Add to these the compounds of θριξ, θώραξ, παις, χειρ. E. g. δ ὁρθόθριξ, τριχος· δ, η καλλίπαις, αιδος· δ, η μακρόχειρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g. -

εὐχαρις, *i.* G. *ιτος*, *graceful*, from εὐ, χάρις, *ιτος*
 εὐελπις, *i.* G. *ιδος*, *hopeful*, from εὐ, ἐλπις, *ιδος*
 δίπους, *ουν*, G. *οδος*, *two-footed*, from δις, πονης, *ποδός*
 ἀδακρυς, *υ*, G. *νος*, *tearless*, from ἀ-, δάκρυν, *νος*
 εὐδαιμων, *ον*, G. *ονος*, *happy*, from εὐ, δαιμων, *ονος*
 μεγαλήτωρ, *ορ*, G. *ορος*, *magnanimous*, from μέγας, *ητορ*.

NOTE 1. The compounds of πόλις generally have *ιδος* in the genitive. E. g.

ἀπολις, *i.* G. *ιδος*, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φρήν *mind*, change *η* into *ω*. E. g.

ἀμήτωρ, *ορ*, G. *ορος*, *motherless*
 ἀπάτωρ, *ορ*, G. *ορος*, *fatherless*
 σώφρων, *ον*, G. *ονος*, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, *ων*, G. *ω* or *ωτος*, *fond of laughter*
 τρίκερως, *ων*, G. *ω* or *ωτος*, *having three horns*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἡὖς, neut. εὖ and ιῆυ, *good*, G. ἔηος, A. εὖν and ἡὖν, neut. Plur. G. εὖων, *of good things*.

The neuter εὖ, contracted from εὖ, means, *well*.

ζώς, Nom. mas. *living, alive*. The rest is from the regular ζωός, ή, ον.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ο (great)	ή (great)	τό (great)
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλε	μεγάλη	μέγα

D.

N.A.V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλουν	μεγάλαιν	μεγάλουν

P.

N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΟΣ*.

The vocative singular *μεγάλε* is very rare.

πλέως, *full*, borrows its feminine from *πλέος*. Thus, *πλίως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

πολύς, *πολλή*, *πολύ*, *much*, is declined as follows :

S.	δ (much)	ἡ (much)	τὸ (much)
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

P.	(many)	(many)	(many)
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλοίς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ἡ*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύς* thus, *πολύς*, *πολεῖα*, *πολύ*, G. *πολίος*.

πρᾶος, *meek*, borrows its feminine and neuter from *πραῖης*, *πραεῖα*, *πραῖη*, G. *πραέος*.
σῶς, δ, ἡ, *safe*, neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σῶ*, the rest from the regular *σῶος*, α, ον. The feminine *σῶ* is rare.

φροῦρος, η, *or*, *gone*, used only in the Nominative, of all genders and numbers.

DEGREES OF COMPARISON.

COMPARISON BY *ΤΕΡΟΣ, ΤΑΤΟΣ*

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

*σοφός, wise, σοφώτερος, wiser, σοφώτατος, wisest
ἀττιμος, dishonored, ἀτιμότερος, ἀτιμότατος
σεμνός, venerable, σεμνότερος, σεμνότατος.*

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. *πυκνός, dense, πυκνότερος, πυκνότατος.*

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. *κακόξενος, κακοξενότερος.*

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

*φίλος, φίλτερος, φίλτατος
μέσος, μεσαίτερος, μεσαίτατος
σπουδαῖος, σπουδαιέστερος, σπουδαιέστατος
όψιοφάγος, ὄψιοφαγίστερος, ὄψιοφαγίστατος.*

REMARK 2. Those in *εος* are always compared by *εστερος, εστατος*. E. g.

ἀπλόος, ἀπλοέστερος, ἀπλοέστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος, τατος*. E. g.

ὀξύς, sharp, ὀξύτερος, ὀξύτατος.

3. These two adjectives, *μέλας* and *τάλας*, drop *ος* of the genitive, and annex *τερος, τατος*. Thus,

*μέλας, αρος, μελάντερος, μελάντατος
τάλας, ανος, ταλάντερος, ταλάντατος.*

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος, τατος*. E. g.

*ἀληθής, ἀληθέστερος, ἀληθέστατος
χαρίεις, χαριέστερος, χαριέστατος.*

April 5th 1856

NOTE 3. Ψεύδει, *lies, false*, has also comparative ψευδίστερος.

Πίστη, *trust*, poor, follows the analogy of adjectives in *ης*, gen. *ησ* · thus, ψευδίστερος, ψευδίστατος.

5. Adjectives in *ων*, gen. *ονος*, drop *ος* of the genitive, and annex *εστερος*, *εστατος*. E. g.

σώφρων, *ονος*, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἀρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows:

ἀρπαξ, γος, ἀρπαγίστερος
ἄχαρις, ἄχαριστερος
βλάξ, κός, βλακιστερος, βλακιστατος
μάκαρ, μακάρτερος, μακάρτατος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly*; κλέπτης, *thief*, κλεπτιστατος, *very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare *αὐτός*, in the following manner: *αὐτός*, *himself*; *αὐτοτέρος*, *himself-er*, *αὐτοτάτος*, *himself-est*, *ipissimus*.

COMPARISON BY ΙΩΝ, ΙΣΤΟΣ.

§ 58. 1. Some adjectives in *υς* drop this ending, and annex *των* for the comparative, and *ιστος* for the superlative. E. g.

ἡδύς, *pleasant*, ηδίων, ηδιστος.

2. Comparatives in *ων* are declined according to the following example:

S. δ. ἥ (pleasanter) τὸ (pleasanter)

N. ηδίων τηδίον

G. ηδίονος τηδίονος

D. ηδίονι τηδίονι

A. ηδίονα ηδίων τηδίονα

D.

N. A. ηδίοντες τηδίοντες

G. D. ηδιόνοιν τηδιόνοιν

P.

N. ηδίοντες ηδίονται τηδίονται ηδίων

G. ηδιόνων τηδιόνων

D. ηδίοντι(ν) τηδιόντι(ν)

A. ηδίοντας ηδίονται τηδίοντας ηδίων

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *υς* form their *comparative* by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

ταχύς, *fast*, τάχσσων
βαθύς, *deep*, βάθσσων.

NOTE 2. Κρατύς, *powerful*, changes *α* into *ι* or *υ* in the comparative: thus, κρατύς, κράσσων, κρίσσων, κρισσών. (§§ 58. N. 1 : 2. N. 3.)

The Doric κάρρων for κρίσσων is formed in the following manner: κρατύς, κράσσων, κάρρων, κάρρων. (§ 58. N. 1 : 26. 2 : 11 : 6. N.)

NOTE 3. These two adjectives, μίγας and ἀλίγος, form their comparative by dropping the last syllable, and annexing ξων. Thus μίγας, μιξών (Attic μιξίων) : ἀλίγος, ἀλίξων. (§ 2. N. 3.)

ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3: The following list contains most of the adjectives which are anomalous or defective in their comparison.

ἀγαθός, <i>good</i>	ἀμείνων	ἄριστος
	βελτίων	βέλτιστος
	κρείσσων ορ κρείττων	κράτιστος
	λαΐτην ορ λώρων	λώιστος ορ λώστος

Ἄριστος, the proper comparative of ἄριστος, belongs to the Epic language.

For βελτίων, λαΐτην, the epic poets have βέλτιστος, λώιστος.

Κρατύς, the positive of κρίσσων, κράτιστος, occurs in Homer.

For βέλτιστος, the Doric dialect has βέντιστος.

For κρίσσων, the Ionic has κρίσσων, and the Doric κάρρων. (§ 58. N. 2.)

The poets have κάρτιστος for κράτιστος. (§ 26. 2.)

The Epic language has also compar. φίρτιστος, superl. φίριστος or φίρτατος.

The regular comparative and superlative, ἀγαθώτερος, ἀγαθώτατος, do not occur in good writers.

αἰσχρός (*ΑΙΣΧΤΣ*), *ugly*, αἰσχλων, αἰσχιστος. The comparative αἰσχροτερος is not much used.

ἀλγεινός (*ΑΛΓΤΣ*), *painful*, ἀλγεινότερος or ἀλγλων, ἀλγεινότατος

ορ ἄλγιστος. The regular forms ἄλγεινότερος, ἄλγεινότατος, are more usual in the masculine and feminine.

ἀμεινων, see ἀγαθός.

ἀριειων, ἄριστος, see ἀγαθός.

βελτιων, βέλτιστος, see ἀγαθός.

ἔλαχνς, see μικρός.

ΕΛΕΙΓΧΤΣ, *infamous*, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242 : 24, 239).

ἔσχατος, *last*, a defective superlative.

ἔχθρος (**ΕΧΘΤΣ**), *hostile*, ἔχθρότερος or ἔχθριων, ἔχθρότατος or ἔχθιστος.

ΗΚΤΣ, see κακός.

κακός, <i>bad</i>	κακιων	κάκιστος
	χείρων	χείριστος
	ησυων	ηκιστος

The forms ήσων, ήκιστος, come from **ΗΚΤΣ**. (§ 58. N. 1.)

The regular comparative κακάτιρος is poetic.

For χιέων and ήσων, the Ionians have χιερίων and ήσων.

καλός (**ΚΑΛΤΣ**), *beautiful*, καλλιων, καλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάρφων, see ἀγαθός.

ΚΕΡΔΤΣ, *crafty*, κερδίων, κέρδιστος.

κρατύς, see ἀγαθός.

κυδόρος (**ΚΤΔΤΣ**), *glorious*, κυδίων, κύδιστος.

κύντερος, *more impudent*, a defective comparative, derived from κύων, κυνός, *dog*.

λωίων, λώϊστος, see ἀγαθός.

μακρός (**ΜΑΚΤΣ**, **ΜΗΚΤΣ**), *long*, μακρότερος and μάσσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγιας, *great*, μείζων (Ionic μεῖων), μέγιστος. (§ 58. N. 3.)

μικρός, <i>small</i>	ἔλασσων	ἔλικιστος
	μείων	μεῖστος
	μικρότερος	μικρότατος

The forms ίλάσσων, ίλάκιστος, come from ίλαχνς. (§ 58. N. 1.) The superlative μᾶστος is poetic.

όλιγος, *little*, ὄλιζων, ὄλιγιστος. (§ 58. N. 3.)

οίκτρος (**ΟΙΚΤΤΣ**), *pitiable*, οίκτιων, οίκτιστος or οίκτρότατος.

όπλοτερος, *younger*, ὄπλότατος, *youngest*, *Epic*. It is derived from ὄπλον, *weapon*.

πέπων, *ripe*, πεπαίτερος, πεπαίτατος.

πίων, *fat*, πιότερος, πιότατος.

πολύς, *much*, πλειων or πλέων, πλείστος.

πρότερος, *former*, πρώτος, *first*, derived from the preposition πρό, *before*.

φάδιος (**ΡΑΪΣ**), *easy*, φάων, φάστος.

The Ionians say *ρηδίδητος*, *ρηστός*.

The epic poets have *ρητητός*, *ρητατός*.

ταχύς (*ΘΑΧΤΣ*), *swift*, *ταχίων* commonly *θάσων*, *τάχιστος*.
(§§ 14. 3 : 58. N. 1.)

ὑπέρτερος, *higher*, *ὑπέρτατος*, *highest*, derived from the preposition *ὑπέρ*, *above*.

ὑστερος, *later*, *ὑστατος*, *latest*.

ΤυρτΣ, *high*, *ὑψίων*, *ὑψιστος*.

φαύντερος, *brighter*, *φαύντατος*, *brightest*, derived from *φαίνω*.

φέρτερος, *φέρτατος*, *φέριστος*, see *ἄγκιθός*.

χείρων, *χείριστος*, *χερείων*, see *χακός*.

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *περάτιστος* from *περάτος*, *χιρότερος* from *χιρίων*.

NUMERALS.

CARDINAL NUMBERS.

§ 60. 1. The numerals *εἷς*, *δύο*, *τρεῖς*, and *τέσσαρες* or *τέτταρες*, are declined as follows:

S.	δ (one)	η (one)	τὸ (one)
N.	εἷς	μία	ἕν
G.	ένός	μιᾶς	ένός
D.	έντ	μιᾷ	έντ
A.	έντα	μιαν	ἕν

D. τὼ, τὰ, τώ (two)	P. (two)
N. A. δύο and δύω	N. A. wanting
G. δυοῖν and δυεῖν	G. δυῶν
D. δυοῖν	D. δυσὶ(ν)

P. οἱ, αἱ (three)	τὰ (three)
N. τρεῖς	τρεῖα
G. τριῶν	τριῶν
D. τρισὶ(ν)	τρισὶ(ν)
A. τρεῖς	τρεῖα

P. οἱ, αἱ (four)	τὰ (four)
N. τέσσαρες	τέσσαρα
G. τεσσάρων	τεσσάρων
D. τέσσαρσι(ν)	τέσσαρσι(ν)
A. τέσσαρας	τέσσαρα

REMARK. *Ἄνο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πεντήκοντα
7. ἑπτά	60. ἕξηκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἐννέα	80. ὁγδοήκοντα
10. δέκα	90. ἐννεακόντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς οἱ τρισκαὶδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες οἱ τεσσαρεσκαὶδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε οἱ πεντεκαὶδεκα	500. πεντακόσιοι, αι, α
16. δεκαέξι οἱ ἑκκαὶδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτά οἱ ἑπτακαὶδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ οἱ ὀκτωκαὶδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα οἱ ἐννεακαὶδεκα	900. ἐννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκους εἰς, οἱ εἴς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριακόντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds οὐδεῖς (οὐδέ, εἰς) and μηδεῖς (μηδέ, εἰς) have nom. plur. οὐδένες, μηδένες, *insignificant persons*.

NOTE 2. The ACCENT of the feminine *μία* is anomalous in the genitive and dative. (§ 31. N. 2.)

NOTE 3. *Δεκατρεῖς*, *δεκατέσσαρες*, and the first component part of *τεσσαρεσκαὶδεκα*, are declined like *τρεῖς* and *τέσσαρες* respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to *χίλιοι*.

Tens of thousands are formed by prefixing these adverbs to *μύριοι*.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with *διῶν* (from *διώ*, *to want*) is often used. E. g. Δυοῖν διήπτες εἴκοσι, *twenty wanting two, simply eighteen*. Εἴδε διορεῖς τριάκοντα, *thirty wanting one, simply twenty-nine*.

This principle applies also to ordinals. E. g. Εἴδε δίον εικοστὴν ἑτος, *the nineteenth year*.

The participle *δίων* (from *διώ*, *am wanting*) with its substantive is sometimes put in the genitive absolute. E. g. Πεντήκοντα μίας διούντης, *forty-nine*. So with ordinals, Εἴδε δίοντος τριάκοντῆτην, *in the twenty-ninth year*.

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows :

1. Epic *τε* for *μία*, *τρεῖς* for *τρία*.
2. Epic *δευτέρα*, *δευτέραι*, declined throughout.
4. Ionic *τίταρες*, Doric *τίτταρες* or *τίτταρες*, Aeolic *τίταρες*, poetic dat. plur. *τίτταροι* for *τίτταροι*.
5. Doric *τίμτα*.
12. Ionic and poetic *διωδίκα* and *διωκαδίκα*.
14. Ionic *τετραγενεράδικα*, indeclinable.
20. Doric *τέκτατη*, Epic *τείκοτη*.
- 30, 40, 80, 200, 300. Ionic *τετράκοντα*, *τετραεκόντα*, *όγδακοντα*, *διηκάσια*, *τετρακόσια*.
- 9000, 10000. Old *τεττάχτλαι*, *διεπάχτλαι*.

ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. <i>πρώτος</i> , <i>η</i> , <i>ον</i>	30th. <i>τριακοστός</i> , <i>ή</i> , <i>ον</i>
2d. <i>δευτέρος</i> , <i>α</i> , <i>ον</i>	40th. <i>τεσσαρακοστός</i> , <i>ή</i> , <i>ον</i>
3d. <i>τρίτος</i> , <i>η</i> , <i>ον</i>	50th. <i>πεντηκοστός</i> , <i>ή</i> , <i>ον</i>
4th. <i>τέταρτος</i> , <i>η</i> , <i>ον</i>	60th. <i>έξηκοστός</i> , <i>ή</i> , <i>ον</i>
5th. <i>πέμπτος</i> , <i>η</i> , <i>ον</i>	70th. <i>έβδομηκοστός</i> , <i>ή</i> , <i>ον</i>
6th. <i>έκτος</i> , <i>η</i> , <i>ον</i>	80th. <i>όγδοηκοστός</i> , <i>ή</i> , <i>ον</i>
7th. <i>έβδομος</i> , <i>η</i> , <i>ον</i>	90th. <i>έννενηκοστός</i> , <i>ή</i> , <i>ον</i>
8th. <i>όγδοος</i> , <i>η</i> , <i>ον</i>	100th. <i>έκατοστός</i> , <i>ή</i> , <i>ον</i>
9th. <i>έννατος</i> , <i>η</i> , <i>ον</i>	200th. <i>διάκοσιοστός</i> , <i>ή</i> , <i>ον</i>
10th. <i>δέκατος</i> , <i>η</i> , <i>ον</i>	300th. <i>τριάκοσιοστός</i> , <i>ή</i> , <i>ον</i>
11th. <i>ένδεκατος</i> , <i>η</i> , <i>ον</i>	400th. <i>τετρακοσιοστός</i> , <i>ή</i> , <i>ον</i>
12th. <i>δωδέκατος</i> , <i>η</i> , <i>ον</i>	500th. <i>πεντακοσιοστός</i> , <i>ή</i> , <i>ον</i>
13th. <i>τρισκαιδέκατος</i> , <i>η</i> , <i>ον</i>	600th. <i>ξυλιακοσιοστός</i> , <i>ή</i> , <i>ον</i>
14th. <i>τεσσαρακαιδέκατος</i> , <i>η</i> , <i>ον</i>	700th. <i>έπτακοσιοστός</i> , <i>ή</i> , <i>ον</i>
15th. <i>πεντεκαιδέκατος</i> , <i>η</i> , <i>ον</i>	800th. <i>όκτακοσιοστός</i> , <i>ή</i> , <i>ον</i>
16th. <i>εκκαιδέκατος</i> , <i>η</i> , <i>ον</i>	900th. <i>έννακοσιοστός</i> , <i>ή</i> , <i>ον</i>
17th. <i>έπτακαιδέκατος</i> , <i>η</i> , <i>ον</i>	1000th. <i>χιλιοστός</i> , <i>ή</i> , <i>ον</i>
18th. <i>όκτωκαιδέκατος</i> , <i>η</i> , <i>ον</i>	10000th. <i>μυριοστός</i> , <i>ή</i> , <i>ον</i>
19th. <i>έννεακαιδέκατος</i> , <i>η</i> , <i>ον</i>	20000th. <i>δισμυριοστός</i> , <i>ή</i> , <i>ον</i>
20th. <i>είκοστός</i> , <i>ή</i> , <i>ον</i>	&c.
21st. <i>είκοστός πρώτος</i> , <i>ορ</i> προν- τος καὶ <i>είκοστός</i>	

NOTE 1. Homer has *τίταρες* for *τίτταρες*, *ισθίματος* for *ισθίμος*, *όγδακατος* for *όγδακος*, *έπιτατος* for *έπιτατος* or *έπιτατη*. Herodotus has *τετραεκεναιδικάτη* for *τετραεκεναιδικάτη*.

NOTE 2. A *mixed number*, of which the fractional part is $\frac{1}{2}$, is expressed by a circumlocution, when it denotes a *coin* or *weight*. E. g. Πίμπτον *άμμιναιν*

— $4\frac{1}{2}$ *minæ*; but Πίντη ἡμιριάτικ = $\frac{1}{2}$ = $2\frac{1}{2}$ *minæ*. Ἐπιταγτον = $8\frac{1}{2}$ *talents*; but Ἐπίτια ἡμιτάλαντα = $\frac{1}{2}$ = $4\frac{1}{2}$ *talents*. Τίταρτον ἡμιά
βολον = $3\frac{1}{2}$ *oboli*; but Τίταρα ἡμιαύσιολα = $\frac{1}{2}$ = 2 *oboli*.

NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ 62. 1. The numeral *substantives* end in *άς*, gen. *άδος*, feminine. E. g. *μονάς*, *monad*, *unit*, *δυάς*, *τριάς*, *triad*, *πεντάς*, *έξας*, *έβδομάς*, *όγδοας*, *έννεας*, *δεκάς*, *έκαποντάς*, *χιλίας*, *μιριάς*, *myriad*.

2. The numeral *adjectives* in *πλόος* or *πλάσιος* correspond to those in *fold*, in English. E. g. *ἀπλόος*, *simple*, *διπλόος* or *διπλάσιος*, *double*, *two-fold*, *τριπλόος* or *τριπλάσιος*, *triple*, *three-fold*, *τετραπλόος* or *τετραπλάσιος*, *quadruple*, *four-fold*.

3. The numeral *adjectives* answering to the question *ποσαῖος*, *on what day?* end in *αιος*. They are formed from the *ordinals*. E. g. *δευτεραιος*, *on the second day*, *τριταιος*, *on the third day*.

4. The numeral *adverbs* answering to the question *ποσάκις*, *how often?* end in *άκις*. E. g. *τετράκις*, *four times*, *πεντάκις*, *five times*.

Except the first three, *ἄπαξ*, *once*, *δὶς*, *twice*, and *τρὶς*, *thrice*.

ARTICLE.

§ 63. The article *ὁ*, *the*, is declined as follows:

<i>S.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>D.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>P.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
N. <i>ὁ</i>	<i>ἥ</i>	<i>τό</i>		N. <i>τώ</i>	<i>τά</i>	<i>τώ</i>		N. <i>οἱ</i>	<i>αι</i>	<i>τά</i>	
G. <i>τοῦ</i>	<i>τῆς</i>	<i>τοῦ</i>		G. <i>τοῖν</i>	<i>ταῖν</i>	<i>τοῖν</i>		G. <i>τῶν</i>	<i>τῶν</i>	<i>τῶν</i>	
D. <i>τῷ</i>	<i>τῇ</i>	<i>τῷ</i>		D. <i>τοῖν</i>	<i>ταῖν</i>	<i>τοῖν</i>		D. <i>τοῖς</i>	<i>ταῖς</i>	<i>τοῖς</i>	
A. <i>τὸν</i>	<i>τὴν</i>	<i>τό</i>		A. <i>τώ</i>	<i>τά</i>	<i>τώ</i>		A. <i>τούς</i>	<i>τάς</i>	<i>τούς</i>	

NOTE 1. For QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have *τοῖ*, *ται*, for *οἱ*, *αι*.

NOTE 2. The original form of the article was *ΤΟΣ*, from which come the oblique cases, the Doric forms *τοῖ*, *ται*, and the adverb *τάς*.

PRONOUN.

PERSONAL PRONOUN.

§ 64. The personal pronouns are *ἐγώ*, *σύ*, *Ι.* The nominative *Ι* is obsolete.

<i>S.</i> (I)	<i>S.</i> (<i>thou</i>)	<i>S.</i> (<i>he, she, it</i>)
N. <i>ἐγώ</i>	N. <i>σύ</i>	N. <i>Ι</i>
G. <i>ἐμοῦ</i> , <i>μοῦ</i>	G. <i>σοῦ</i>	G. <i>οὗ</i>
D. <i>ἐμοὶ</i> , <i>μοὶ</i>	D. <i>σοὶ</i>	D. <i>οὶ</i>
A. <i>ἐμέ</i> , <i>μέ</i>	A. <i>σά</i>	A. <i>ἡ</i>
D. (<i>we two</i>)	D. (<i>you two</i>)	D. (<i>they two</i>)
N.A. <i>νῶι</i> , <i>νῷ</i>	N.A. <i>σφῶι</i> , <i>σφῷ</i>	N.A. <i>σφοιέ</i>
G.D. <i>νῶιν</i> , <i>νῷν</i>	G.D. <i>σφῶιν</i> , <i>σφῶν</i>	G.D. <i>σφοιν</i>
P. (<i>we</i>)	P. (<i>ye, you</i>)	P. (<i>they</i>)
N. <i>ἡμεῖς</i>	N. <i>ὑμεῖς</i>	N. <i>σφεῖς</i> <i>n.</i> <i>σφέα</i>
G. <i>ἡμῶν</i>	G. <i>ὑμῶν</i>	G. <i>σφῶν</i>
D. <i>ἡμῖν</i>	D. <i>ὑμῖν</i>	D. <i>σφοισι</i> (<i>v</i>)
A. <i>ἡμᾶς</i>	A. <i>ὑμᾶς</i>	A. <i>σφᾶς</i> <i>n.</i> <i>σφέα</i>

REMARK. The dual *νώ* and *σφώ* are very often written without the iota subscript; thus, *νώ*, *σφώ*.

NOTE 1. The particle *γε* is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. *ἐγώγε*, *I indeed, for my part*; *σύ γε*, *thou indeed*. The accent of *ἐγώγε* is irregular (§ 22. 3).

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

Ἐγώ.

Sing. N. Epic and Doric *ἐγών*.

G. Epic *ἐμέο*, *ἐμεῖο*, *ἐμεθεν*, Ionic and Doric *ἐμεῦ*, *μεῦ*.
D. Doric *ἐμλν*.

Plur. N. Ionic *ἡμέες*, Epic *ἄμμες*, Doric *ἄμεις* (long *α*).

G. Ionic *ἡμέων*, Epic *ἱμείων*.
D. Epic *ἄμμι* or *ἄμμιν*, poetic *ἡμίν* (short *ι*), *ἡμίν*.
A. Ionic *ἡμέας*, Epic *ἄμμε*, Doric *ἄμε* (long *α*), poetic *ἡμάς* (short *α*).

Σύ.

Sing. N. Doric *τύ*, Epic *τύρη*.

G. Epic *σέο*, *σεῖο*, *σέθεν*, *τεοῖο*, Ionic and Doric *σεῦ*, Doric also *τεῦ* or *τεῦς*.

Doric *τίν*, *τεῖν*, Ionic and Doric *τολ*.

A. Doric *τέ*, *τίν*, *τύ* (enclitic).

Plur. N. Ionic *ὑμέες*, Epic *ὑμμες*, Doric *ἱμεῖς* (long *υ*).

G. Ionic *ὑμέων*, Epic *ἱμελων*.

D. Epic *ὑμμι* or *ὑμμιν*, poetic *ὑμιν* (short *ι*), *ὑμιν*.

A. Ionic *ὑμέας*, Epic *ὑμμε*, Doric *ἱμέ* (long *υ*), poetic *ἱμάς* (short *α*).

τ.

Sing. G. Epic *ἴο*, *εἴο*, *ἴθεν*, *ἴεῖο*, Ionic and Doric *εῦ*.

D. Doric *ἴν*, Epic *ἴοι*.

A. Epic *ἴε*.

Plur. N. Ionic *σφέες*.

G. Ionic *σφέων*, Epic *σφελων*.

D. Epic and Ionic *σφι* or *σφιν*.

A. Ionic *σφέας*, Epic and Ionic *σφέ*, poetic *σφάς* (short *α*), Doric *ψέ* (in Theocritus).

The Attic poets use the accusative *σφέ* in all genders and numbers.

NOTE 3. The accusative *μιν* or *νιν*, *him*, *her*, *it*, *them*, is used in all genders and numbers.

The epic poets and the Ionians use *μιν*, the Attic poets and the Dorians, *νιν*.

§ 65. 1. The pronoun *αὐτός* is declined like *σοφός* (§ 49. 1), except that its neuter has *ο* instead of *ον*. Thus,

αὐτός, *he, himself*, *αὐτή*, *she, herself*, *αὐτό*, *it, itself*, G. *αὐτοῦ*, *ης, οῦ*.

2. With the article before it, *αὐτός* signifies *the same*, (§ 144. 3,) in which case it is often contracted with the article. E. g. *ταῦτοῦ*, *ταῦτῷ*, *ταῦτῃ*, for *τοῦ αὐτοῦ*, *τῷ αὐτῷ*, *τῇ αὐτῇ*.

When this contraction takes place, the neuter has *ο* or *ον* thus, *ταῦτο* or *ταῦτόν*, for *τὸ αὐτό*.

The contracted forms *ταῦτῃ* and *ταῦτα* must not be confounded with *ταύτῃ* and *ταύτα* from *οὗτος*.

NOTE. The Ionians insert an *s* before the endings of *αὐτῷ*, *αὐτήν*, *αὐτῶν*, *αὐτοῖς*. E. g. *αὐτέην* for *αὐτήν*.

REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are *ἐμαυτοῦ*, *σεαυτοῦ*, *ἴαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

<i>S. M. (of myself)</i>	<i>S. F. (of myself)</i>
G. <i>ἐμαυτοῦ</i>	G. <i>ἐμαυτῆς</i>
D. <i>ἐμαυτῷ</i>	D. <i>ἐμαυτῇ</i>
A. <i>ἐμαυτόν</i>	A. <i>ἐμαυτήν</i>
<i>P. (of ourselves)</i>	<i>P. (of ourselves)</i>
G. <i>ἡμῶν αὐτῶν</i>	G. <i>ἡμῶν αὐτῶν</i>
D. <i>ἡμῖν αὐτοῖς</i>	D. <i>ἡμῖν αὐταῖς</i>
A. <i>ἡμᾶς αὐτούς</i>	A. <i>ἡμᾶς αὐτάς</i>
<i>S. (of thyself)</i>	<i>S. (of thyself)</i>
G. <i>σεαυτοῦ οἱ σαυτοῦ</i>	G. <i>σεαυτῆς οἱ σαυτῆς</i>
D. <i>σεαυτῷ οἱ σαυτῷ</i>	D. <i>σεαυτῇ οἱ σαυτῇ</i>
A. <i>σεαυτόν οἱ σαυτόν</i>	A. <i>σεαυτήν οἱ σαυτήν</i>
<i>P. (of yourselves)</i>	<i>P. (of yourselves)</i>
G. <i>ὑμῶν αὐτῶν</i>	G. <i>ὑμῶν αὐτῶν</i>
D. <i>ὑμῖν αὐτοῖς</i>	D. <i>ὑμῖν αὐταῖς</i>
A. <i>ὑμᾶς αὐτούς</i>	A. <i>ὑμᾶς αὐτάς</i>
<i>S. (of himself)</i>	<i>S. (of herself)</i>
G. <i>ἴαυτοῦ οἱ αὐτοῦ</i>	G. <i>ἴαυτῆς οἱ αὐτῆς</i>
D. <i>ἴαυτῷ οἱ αὐτῷ</i>	D. <i>ἴαυτῇ οἱ αὐτῇ</i>
A. <i>ἴαυτόν οἱ αὐτόν</i>	A. <i>ἴαυτήν οἱ αὐτήν</i>
<i>P. (of themselves)</i>	<i>P. (of themselves)</i>
G. <i>ἴαυτῶν οἱ αὐτῶν</i>	G. <i>ἴαυτῶν οἱ αὐτῶν</i>
D. <i>ἴαυτοῖς οἱ αὐτοῖς</i>	D. <i>ἴαυταις οἱ αὐταῖς</i>
A. <i>ἴαυτούς οἱ αὐτούς</i>	A. <i>ἴαυτάς οἱ αὐτάς</i>

The contracted forms of *ἴαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *υφῶν αὐτῶν*, for *ἴαυτῶν*.

NOTE 2. The *neuter* *ἴαυτοῦ* or *αὐτοῦ*, from *ἴαυτοῦ*, sometimes occurs.

NOTE 3. The *dual* *αὐτῶν* of the reflexive pronoun *ἴαυτοῦ* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῦ αὐτῆς*, for *ἐμαυτῆς*.

NOTE 5. The Ionians use *εων* for *αν*. E. g. *έμεωντον* for *έμαντον*. (§ 3. N. 3.)

POSSESSIVE PRONOUN.

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun..

<i>έμοις, η, ον,</i>	<i>my,</i>	<i>from</i>	<i>έμοι</i>
<i>τωιτερος, α, ον,</i>	<i>of us two,</i>	"	<i>τωι</i>
<i>ημέτερος, α, ον,</i>	<i>our,</i>	"	<i>ημεις</i>
<i>σοις, ση, ζον,</i>	<i>thy,</i>	"	<i>σοι</i>
<i>σφωτερος, α, ον,</i>	<i>of you two,</i>	"	<i>σφωι</i>
<i>νμέτερος, α, ον,</i>	<i>your,</i>	"	<i>νμεις</i>
<i>οις, η, ον,</i>	<i>his, her, its,</i>	"	<i>οι</i>
<i>σφέτερος, α, ον,</i>	<i>their,</i>	"	<i>σφεις</i>

NOTE 1. DIALECTS. *First Person Plur.* Doric *άμοις* (long *α*), Epic *άμοις* (long *α*), for *ημέτερος*. In the Attic poets *άμοις* is equivalent to the singular *έμοις*.

Second Person Sing. Ionic and Doric *τεός* for *σοις*, *Plur.* Doric and Epic *νμόις* (long *υ*), for *νμέτερος*.

Third Person Sing. Ionic and Doric *έοις* for *οις*, *Plur.* Epic and Doric *σφέοις* for *σφέτερος*.

NOTE 2. The dual *τωιτερος* and *σφωτερος* are used only by the poets.

INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τις*, *who?* *which?* *what?* is declined in the following manner :

<i>S. M. F.</i>	<i>N.</i>	<i>D. M. F. N.</i>	<i>P. M. F.</i>	<i>N.</i>
<i>τις</i>	<i>τι</i>	<i>τινες</i>	<i>τινεις</i>	<i>τινα</i>
<i>τινος, τοῦ</i>	<i>τινος, τοῦ</i>	<i>τινοιν</i>	<i>τινων</i>	<i>τινων</i>
<i>τινι, τῷ</i>	<i>τινι, τῷ</i>	<i>τινοιν</i>	<i>τισι(ν)</i>	<i>τισι(ν)</i>
<i>τινα</i>	<i>τι</i>	<i>τινε</i>	<i>τινας</i>	<i>τινα</i>

The forms *τοῦ*, *τῷ*, must not be confounded with the articles *τοῦ*, *τῷ*.

NOTE. DIALECTS. *Sing.* G. Epic *τέοι*, Ionic and Doric *τεῦ*, for *τοῦ*, D. Ionic *τέωψ* for *τῷ*, *Plur.* Ionic, G. *τέων*, D. *τέοιςι*.

INDEFINITE PRONOUN.

§ 69. 1. The indefinite pronoun *τὶς* (grave accent), *any*, *certain*, *some*, is declined as follows:

<i>S. M. F.</i>	<i>N.</i>	<i>D. M. F. N.</i>	<i>P. M. F.</i>	<i>N.</i>
N. <i>τὶς</i>	<i>τὶ</i>	N. <i>τινὲς</i>	N. <i>τινὲς</i>	<i>τινὰ</i>
G. <i>τινός, τοῦ</i>	<i>τινός, τοῦ</i>	G. <i>τινόν</i>	G. <i>τινῶν</i>	<i>τινῶν</i>
D. <i>τινὶ, τῷ</i>	<i>τινὶ, τῷ</i>	D. <i>τινοῖν</i>	D. <i>τισὶ(γ)</i>	<i>τισὶ(γ)</i>
A. <i>τινά</i>	<i>τὶ</i>	A. <i>τινὲ</i>	A. <i>τινάς</i>	<i>τινά, ἄσσα</i>

NOTE 1. DIALECTS. *Sing.* G. Epic *τέο*, Ionic and Doric *τεῦ*, for *τοῦ*, D. Ionic *τεῖφ* for *τῷ*, *Plur.* G. Ionic *τέων*, all enclitic.

2. The indefinite pronoun *δεῖνα*, *such-a-one*, is declined as follows:

<i>S. All genders.</i>	<i>P. All genders.</i>
N. <i>δεῖνα</i>	N. <i>δεῖνες</i>
G. <i>δεῖνος</i>	G. <i>δείνων</i>
D. <i>δεῖνι</i>	D. —
A. <i>δεῖνα</i>	A. —

NOTE 2. Aristophanes (Thesm. 622) has *τοῦ δεῖνα*, for *τοῦ δεῖνος*.

DEMONSTRATIVE PRONOUN.

§ 70. The demonstrative pronouns are *οὗτος*, *οὗτος*, and *ἐκεῖνος*.

"*O δεῖ* is simply the article with the inseparable particle *δεῖ*. Thus, *οὗτος*, *ηὗτε*, *τόδε*, G. *τοῦτος*, *τῆσδε*.

Οὗτος is declined as follows:

<i>S. M. (this)</i>	<i>F. (this)</i>	<i>N. (this)</i>
N. <i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>
G. <i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>
D. <i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>
A. <i>τοῦτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>
<i>D. (these two)</i>	<i>(these two)</i>	<i>(these two)</i>
N. A. <i>τούτω</i>	<i>ταύται</i>	<i>τούτω</i>
G. D. <i>τούτοιν</i>	<i>ταύταιν</i>	<i>τούτοιν</i>
<i>P. (these)</i>	<i>(these)</i>	<i>(these)</i>
N. <i>οὗτοι</i>	<i>αὕται</i>	<i>ταῦτα</i>
G. <i>τούτων</i>	<i>ταύτων</i>	<i>τούτων</i>
D. <i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
A. <i>τούτοντος</i>	<i>ταύτας</i>	<i>ταῦτα</i>

Ἐξεῖρος, he, that, is declined like οὐτος. Thus, ἐξεῖρος, η, ο, ης, ον.

NOTE 1. DIALECTS. D. *Plur.* Epic *τοῖσδεσσι, τοῖσδεσι*, for *τοῖσδε, from ὅδε*.

The Ionians insert an *ε* before the endings of *τούτου, ταύτης, τούτω, τούτων, τούτους*. E. g. *τοντίου* for *τούτου*.

For *ἐκεῖρος*, the Ionic dialect has *κεῖνος*, the Doric, *τῆρος*, and the Aëolic, *κῆρος*.

NOTE 2. The letter *ι* (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. *οὐτοιι, αὐτηι, this here; ἐκεινοιι, that there.*

The short vowel is dropped before *ι*. E. g. *ὅδι, ἥδι, τοδι, τοντι, ταυτι, for ὅδει, ἥδει, τοδει, τοντοι, ταυται.*

RELATIVE PRONOUN.

§ 71. 1. The relative pronoun *ος, who, which, that*, is declined as follows:

S. M.	F.	N.	D. M.	F.	N.	P. M.	F.	N.
N. ος	η	ο	N. ο	α	ω	N. οι	αι	αι
G. ου	ης	ου	G. οιν	αιν	οιν	G. ον	ων	ων
D. ο	η	ω	D. οιν	αιν	οιν	D. οις	αις	οις
A. ον	ην	ο	A. ο	αι	ω	A. ους	αις	αι

2. The relative *οστις, whoever, who*, is compounded of *ος* and the indefinite pronoun *τις*, which are separately declined. Thus,

S. M	F.	N.
N. οστις	ητις	ο τι
G. οντινος, οτεν	ηστινος	οντινος, οτον
D. οτινι, οτω	ητινι	οτινι, οτω
A. οντινα	ητινα	ο τι

P.		
N. οιτινες	αιτινες	αιτινα, αιττα
G. οντινων, οτων	ητινων	οντινων, οτων
D. οιστισι(ν), οτοισι(ν)	αιστισι(ν)	οιστισι(ν), οτοισι(ν)
A. οντινας	αιτινας	αιτινα, αιττα

The neuter *ο τι* is often written *οτι*, to prevent its being confounded with the conjunction *οτι, that*.

NOTE 1. DIALECTS. *Sing.* Epic, N. ὅτις for ὅστις, G. ὅτεο, ὅτεν, ὅτεν, for ὅτον, D. ὅτεω for ὅτω, A. ὅτινα, neut. ὅττι, for ὅγτινα, ὅ τι, respectively, *Plur.* Ionic, G. ὅτεων for ὅτων, D. ὅτεοισι, fem. ὅτεγισι.

The accusative singular ὅτινα stands also for the neuter plural ὅτινα.

NOTE 2. The particle πέρ is often appended to ὅς. E. g. ὅσπερ, ἥπερ, ὅπερ, G. οὔπερ, ἥσπερ, written also separately ὅς περ, ἥ περ, ὅ περ.

NOTE 3. The particle οὖν is often appended to the compound relatives ὅστις and ὅσπερ. E. g. ὁστισοῦν, ὁσπεροῦν, *whoever*, written also separately, ὅστις οὖν, ὁσπερ οὖν.

RECIPROCAL PRONOUN.

§ 72. The reciprocal pronoun is ἀλλήλων, *of one another*. The nominative case and the singular number are of course wanting:

D.	M.	F.	N.
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
P.			
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete *πος*, *what?* ‘*οπος*, *who*, and *τος*, *this*, and from the relative pronoun ὅς, *who*, come the following corresponding pronominal adjectives:

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος, <i>how much?</i>	ποσός, <i>of a</i> <i>how many?</i>	τόσος or τοσόσδε <i>certain</i> <i>quantity</i>	ὅσος or ὅποσος, <i>as</i> <i>much</i>

<i>ποῖος, of what quality?</i>	<i>ποιός, of a certain quality</i>	<i>τοῖος or τοιόσδε or τοιοῦτος, such quality</i>	<i>οῖος or ὅποῖος, as</i>
<i>πότερος, which of the two?</i>		wanting	<i>ὅπότερος, whichever of the two</i>
<i>πόστος, of what number?</i>		wanting	<i>ὅπόστος, of what number soever</i>
<i>ποσταῖος, in how many days?</i>		wanting	<i>ὅποσταιος, in what-ever number of days</i>
<i>πηλίκος, how old? how large?</i>	<i>πηλίκος, of a certain age, of a certain size</i>	<i>τηλίκος or τηλικόσδε or τηλικοῦτος, so old, so large</i>	<i>ἡλίκος or ὅπηλίκος, as old as, as large as</i>
<i>ποδαπός, of what country?</i>		wanting	<i>ὅποδαπός, of what country soever</i>
wanting	wanting	<i>τύρνος or τυννοῦτος, so little</i>	wanting

NOTE 1. *Τοσοῦτος, τοιοῦτος, and τηλικοῦτος coincide with οὗτος in respect to the diphthongs ου and αυ.* E. g. *τοσοῦτος, τοσαύτη.*

In the neuter they have both ο and ον. E. g. *τοσοῦτο or τοσοῦτον.*

NOTE 2. The *demonstrative* forms often take *i* (§ 70. N. 2). E. g. *τοσοῦτοι, as much as you see here.*

Here also the short vowel is dropped before the letter *i*. E. g. *τοσοσδι for τοσοσδεῖ.*

NOTE 3. The particle *οὐν* is often appended to the *relative* forms (§ 71. N. 3). E. g. *ὅσοσοῦν, how much soever.*

2. The following adjectives also belong here :

ἄλλοδαπός (ἄλλος), η, ον, foreign. *ἄμφω, both, G. D. ἀμφοῖν, used*
ἄλλος, η, ο, other. (§ 33. N. 1.) *only in the dual.*
ἄμφοτερος (ἄμφω), α, ον both. *ἕκαστος, η, ον, each, every.*

ἕκατερος, <i>a, or, each of two.</i>	παντοδαπός (<i>πᾶς</i>), <i>ἡ, ὁ, of all kinds.</i>
ἄλλερος, <i>a, or, other, another.</i>	
ἡμεδαπός (<i>ἡμεῖς</i>), <i>ἡ, ὁ, our countryman.</i>	ἡμεδαπός (<i>ἡμεῖς</i>), <i>ἡ, ὁ, your countryman.</i>

ἴδιος, *a, or, proper, peculiar, his own.*

VERB.

§ 74. 1. The Greek verb has three **VOICES**; the active voice, the passive voice, and the middle voice.

2. There are five **MOODS**; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six **TENSES**, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three **PERSONS**; the first person, the second person, and the third person.

Synopti-

ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Present.	τύπτω	τύπτω
Imperfect.	ἐτυπτόν	τετυπτω
Perfect 1.	τέτυφα	τετύφω
Perfect 2.	τέτυπα	τετύπω
Pluperfect 1.	ἐτετύφειν	_____
Pluperfect 2.	ἐτετύπειν	_____
Future 1.	τύψω	_____
Future 2.	τυπέω	_____
Aorist 1.	ἐτυφα	τύψω
Aorist 2.	ἐτυπον	τύπω

PASSIVE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἐτύπτόμην	_____
Perfect.	τέτυμαι	τετυμένος ὡ
Pluperfect.	ἐτετύμην	_____
Future 1.	τυφθήσομαι	_____
Future 2.	τυπήσομαι	_____
Future 3.	τετύψομαι	_____
Aorist 1.	ἐτύφθην	τυφθῶ
Aorist 2.	ἐτύπην	τυπῶ

MIDDLE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἐτυπτόμην	_____
Perfect.	τέτυμαι	τετυμένος ὡ
Pluperfect.	ἐτετύμην	_____
Future 1.	τύψομαι	_____
Future 2.	τυπέομαι	_____
Aorist 1.	ἐτυφάμην	τύψωμαι
Aorist 2.	ἐτυπόμην	τύπωμαι

cal Table.

VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπτοιμι	τύπτε	τύπτειν	τύπτων
τετύφοιμι	τέτυφε	τετυφένας	τετυφώς
τετύποιμι	τέτυπε	τετυπένας	τετυπώς
τύψοιμι	_____	τύψειν	τύψων
τυπέοιμι	_____	τυπέειν	τυπέων
τύψαιμι	τύψον	τύψαι	τύψας
τύποιμι	τύπε	τυπεῖν	τυπών

VOICE.

τυπτοίμην	τύπτον	τύπτεσθαι	τυπτόμενος
[ην	_____	_____	_____
τετυμμένος εἰ-	τέτυψο	τετύφθαι	τετυμμένος
_____	_____	_____	[νος
τυφθησοίμην	_____	τυφθήσεσθαι	τυφθησόμε-
τυπησοίμην	_____	ευπήσεσθαι	τυπησόμενος
τετυψοίμην	_____	τετύψεσθαι	τετυψόμενος
τυφθείην	τύφθητι	τυφθῆναι	τυφθεῖς
τυπείην	τύπηθι	τυπῆναι	τυπεῖς

VOICE.

τυπτοίαην	τύπτον	τύπτεσθαι	τυπτόμενος
[ην	_____	_____	_____
τετυμμένος εἰ-	τέτυψο	τετύφθαι	τετυμμένος
_____	_____	_____	_____
τυψοίαην	_____	τύψεσθαι	τυψόμενος
τυπεοίαην	_____	τυπέεσθαι	τυπεόμενος
τυψαίαην	τύψαι	τύψασθαι	τυψάμενος
τυποίαην	τυποῦ	τυπέσθαι	τυπόμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I strike, I am striking.*

S. τύπτω	D. τύπτομεν	P. τύπτομεν
τύπτεις	τύπτετον	τύπτετε
τύπτει	τύπτετον	τύπτουσι(ν)

Imperfect. *I struck, I was striking.*

S. ἔτυπτον	D. ἔτύπτεμεν	P. ἔτύπτομεν
ἔτυπτες	ἔτύπτετον	ἔτύπτετε
ἔτυπτε(ν).	ἔτυπτέτην	ἔτυπτον

Perfect 1. *I have struck.*

S. τέτυφα	D. τετύφαμεν	P. τετύφαμεν
τέτυφας	τετύφατον	τετύφατε
τέτυφε(ν)	τετύφατον	τετύφασι(ν)

Perfect 2. Synonymous with Perfect 1.
τέτυπα, inflected like Perfect 1.Pluperfect 1. *I had struck.*

S. ἔτετύφειν	D. ἔτετύφειμεν	P. ἔτετύφειμεν
ἔτετύφεις	ἔτετύφειτον	ἔτετύφειτε
ἔτετύφει	ἔτετύφειτην	ἔτετύφεισαν οι -εσαν

Pluperfect 2. Synonymous with Pluperfect 1.
ἔτετύπειν, inflected like Pluperfect 1.Future 1. *I shall or will strike.*

S. τύψω	D. τύψομεν	P. τύψομεν
τύψεις	τύψετον	τύψετε
τύψει	τύψετον	τύψουσι(ν)

Future 2. Synonymous with Future 1.
τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).Aorist 1. *I struck.*

S. ἔτυψα	D. ἔτύψαμεν	P. ἔτύψαμεν
ἔτυψας	ἔτύψατον	ἔτύψατε
ἔτυψε(ν)	ἔτυψάτην	ἔτυψαν

Aorist 2. Synonymous with Aorist 1.
ἔτυπον, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

S. τύπτω	D. τύπτωμεν	P. τύπτωμεν
τύπτης	τύπτητον	τύπτητες
τύπτη	τύπτητον	τύπτωσι(ν)

Perfect 1. *I have, or may have, struck.*
τετύφω, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.
τετύπτω, inflected like the Present.

Aorist 1. *I strike, I may or can strike.*

S. τύψω	D. τύψωμεν	P. τύψωμεν
τύψης	τύψητον	τύψητες
τύψη	τύψητον	τύψωσι(ν)

Aorist 2. Synonymous with Aorist 1.
τύπω, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

S. τύπτοιμι	D. τύπτοιμεν	P. τύπτοιμεν
τύπτοις	τύπτοιτον	τύπτοιτε
τύπτον	τυπτοίτην	τύπτοιεν

Perfect 1. *I might, could, would, or should have struck.*
τετύφοιμι, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.
τετύποιμι, inflected like the Present.

Future 1. *I would or should strike.*
τύψοιμι, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπέσσιμι contracted τυποῦμι, like φιλέσσιμι (§ 116).

Aorist 1. *I might, could, would, or should strike.*

S. τύψαιμι	D. τύψαιμεν	P. τύψαιμεν
τύψαις	τύψαιτον	τύψαιτε
τύψαι	τυψαίτην	τύψαιεν

Aorist 2. Synonymous with Aorist 1.
τύποιμι, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

S.	D.	P.
τύπτε	τύπτετον	τύπτεται
τυπτέτω	τυπτέτων	τυπτέτωσαι or -πτόντων

Perfect 1. *Have struck.*

τέτυψε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπτε, inflected like the Present.

Aorist 1. *Strike thou.*

S.	D.	P.
τύψο	τύψατον	τύψαται
τυψάτω	τυψάτων	τυψάτωσαι or -άντων

Aorist 2. *Synonymous with Aorist 1.*

τύπτε, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτειν, to strike, to be striking.*Perfect 1. *τετυφέναι, to have struck.*Perfect 2. *τετυπέναι, synonymous with Perfect 1*Future 1. *τύψειν, to be about to strike.*Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*Aorist 1. *τύψαι, to strike.*Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τύπτων, ουσα, ον, striking. (§ 53. 7.)*Perfect 1. *τετυφώς, νια, ος, having struck. (§ 53. 9.)*Perfect 2. *τετυπώς, νια, ος, synonymous with Perfect 1. (ibid.)*Future 1. *τύψων, ουσα, ον, about to strike. (§ 53. 7.)*Future 2. *τυπέων, έουσα, έον, contracted τυπών, ουσα, ον. (ibid.)*Aorist 1. *τύψας, ασα, αν, striking, having struck. (§ 53. 1.)*Aorist 2. *τυπών, ουσα, ον, synonymous with Aorist 1. (§ 53. 7.)*

PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am struck.*

<i>S.</i>	τύπιομαι	<i>D.</i>	τυπιόμεθον	<i>P.</i>	τυπιόμεθα
	τύπτη ορ -πτει		τύπτεοθον		τύπτεοθε
	τύπτεται		τύπτεοθον		τύπτονται

Imperfect. *I was struck.*

<i>S.</i>	έτυπτόμην	<i>D.</i>	έτυπτόμεθον	<i>P.</i>	έτυπτόμεθα
	έτύπτον		έτύπτεοθον		έτύπτεοθε
	έτύπτετο		έτυπτεοθην		έτύπτοντο

Perfect. *I have been struck.*

<i>S.</i>	τέτυμμαι	<i>D.</i>	τετύμμεθον	<i>P.</i>	τετύμμεθα
	τέτυψαι		τέτυφθον		τέτυφθε
	τέτυπται		τέτυφθον		τετυμμένοι εἰσι

Pluperfect. *I had been struck.*

<i>S.</i>	έτετύμμην	<i>D.</i>	έτετύμμεθον	<i>P.</i>	έτετύμμεθα
	έτέτυψο		έτέτυφθον		έτέτυφθε
	έτέτυπτο		έτετύφθην		τετυμμένοι ησαν

Future 1. *I shall or will be struck.*

<i>S.</i>	τυφθήσομαι	<i>D.</i>	τυφθήσόμεθον	<i>P.</i>	τυφθήσόμεθα
	τυφθήση ορ -σαι		τυφθήσεοθον		τυφθήσεοθε
	τυφθήσεται		τυφθήσεοθην		τυφθήσεονται

Future 2. Synonymous with Future 1.
τυπήσομαι, inflected like Future 1.Future 3. *I shall remain struck.**τετύψομαι*, inflected like Future 1.Aorist 1. *I was struck.*

<i>S.</i>	έτύφθην	<i>D.</i>	έτύφθημεν	<i>P.</i>	έτύφθημεν
	έτύφθης		έτύφθητον		έτύφθητε
	έτύφθη		έτυφθήτην		έτύφθησαν

Aorist 2. Synonymous with Aorist 1.
έτύπην, inflected like Aorist 1.

SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

<i>S.</i> τύπιωμαι	<i>D.</i> τυπτώμεθον	<i>P.</i> τυπτώμεθα
τύπη	τύπτησθον	τύπτησθε
τύπηται	τύπτησθον	τύπτωται

Perfect. *I have been struck, I may have been struck.*

<i>S.</i> τετυμμένος (η, ον)	ῳ, ἥσ, ἥ
<i>D.</i> τετυμμένω (α, ω)	ῳμεν, ἥτον, ἥτον
<i>P.</i> τετυμμένοι (αι, α)	ῳμεν, ἥτε, ὥσι(ν)

Aorist 1. *I am struck, I may or can be struck.*

<i>S.</i> τυφθῶ	<i>D.</i> τυφθῶμεν	<i>P.</i> τυφθῶμεν
τυφθῆς	τυφθῆτον	τυφθῆτε
τυφθῆ	τυφθῆτον	τυφθῶσι(ν)

Aorist 2. Synonymous with Aorist 1.
τυπῶ, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

<i>S.</i> τυπτοίμην	<i>D.</i> τυπτοίμεθον	<i>P.</i> τυπτοίμεθα
τύπτοιο	τύπτοισθον	τύπτοισθε
τύπτοιτο	τυπτοίσθην	τύπτοιστο

Perfect. *I might, &c. have been struck.*

<i>S.</i> τετυμμένος (η, ον)	εἴην, εἴης, εἴη
<i>D.</i> τετυμμένω (α, ω)	εἴημεν, εἴητον, εἴητην
<i>P.</i> τετυμμένοι (αι, α)	εἴημεν, εἴητε, εἴησαν

Future 1. *I should, or would be struck.*
τυφθησοίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπησοίμην, inflected like the Present.

Future 3. *I should or would remain struck.*
τετυψοίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

<i>S.</i> τυφθείην	<i>D.</i> τυφθείημεν	<i>P.</i> τυφθείημεν οΓ -εῖμεν
τυφθείς	τυφθείητον	τυφθείητε οΓ -εῖτε
τυφθείη	τυφθείητην	τυφθείησαν οΓ -εῖσαν

Aorist 2. Synonymous with Aorist 1.
τυπείην, inflected like Aorist 1.

IMPERATIVE MOOD.

Present. *Be thou struck.*

<i>S.</i>	<i>D.</i>	<i>P.</i>
τύπτου	τύπτεσθον	τύπτεσθε
τυπτέσθω	τυπτέσθων	τυπτέσθωσαν οτ -σθων

Perfect. *Be thou struck.*

<i>S.</i>	<i>D.</i>	<i>P.</i>
τέτυψο	τέτυψθον	τέτυψθε
τετύψθω	τετύψθων	τετύψθωσαν οτ -ψθων

Aorist 1. *Be thou struck.*

<i>S.</i>	<i>D.</i>	<i>P.</i>
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτων	τυφθήτωσαν οτ -φθέτων

Aorist 2. *Synonymous with Aorist 1.*

τύπηθι, inflected like Aorist 1.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύψθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆται, to be struck.*Aorist 2. *τυπῆται, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπησόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθεὶς, εἴσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπεῖς, εἴσα, ἐν, synonymous with Aorist 1. (ibid.)*All participles in *ος* are inflected like *σοφός* (§ 49. 1).

MIDDLE VOICE.

INDICATIVE MOOD.

Present. *I strike myself.*
τύπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*
τίτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*
τέτυπμομαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*
τεττύπμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*
τύψομαι, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπέομαι contr. *τυποῦμαι*, inflected like *φιλέομαι* (§ 116).

Aorist 1. *I struck myself.*

S.	<i>έτυψάμην</i>	<i>D.</i>	<i>έτυψάμεθον</i>	<i>P.</i>	<i>έτυψάμεθα</i>
	<i>έτυψω</i>		<i>έτυψασθον</i>		<i>έτυψασθα</i>
	<i>έτυψατο</i>		<i>έτυψάσθην</i>		<i>έτυψασθατο</i>

Aorist 2. Synonymous with Aorist 1.
τητυπόμην, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike, myself.*
τύπτωμαι, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*
τετυμμένος (*η*, *ον*) *ω*, as in the Passive.

Aorist 1. *I strike, or may or can strike, myself.*

S.	<i>τύψωμαι</i>	<i>D.</i>	<i>τυψώμεθον</i>	<i>P.</i>	<i>τυψώμεθα</i>
	<i>τύψῃ</i>		<i>τυψησθον</i>		<i>τυψησθα</i>
	<i>τύψηται</i>		<i>τυψησθην</i>		<i>τυψησθαται</i>

Aorist 2. Synonymous with Aorist 1.
τύπωμαι, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, &c. strike myself.*
τυπτομην, the same as in the Passive

Perfect. *I might, &c. have struck myself.*
 τετυμμένος (η, ον) εἰην, as in the Passive.

Future 1. *I should or would strike myself.*
 τυποίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
 τυπεοίμην contr. τυποίμην inflected like φιλεοίμην (§ 116).

Aorist 1.	<i>I might, &c. strike myself.</i>
S. τυφαίμην	D. τυφαίμεθον
τύφαιο	τύφαισθον
τύφαιτο	τυφαίσθην

Aorist 2. Synonymous with Aorist 1.
 τυποίμην, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thyself*
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*
 τέτυψο, as in the Passive.

Aorist 1.	<i>Strike thyself.</i>
S. —	D. —
τύψαι	τύψασθον
τυψάσθω	τυψάσθων

Aorist 2. Synonymous with Aorist 1.
 τυποῦν, inflected like the Present.

INFINITIVE MOOD.

Present. τύπτεσθαι, *to strike one's self.*

Perfect. τετύφθαι, *to have struck one's self.*

Future 1. τύψεσθαι, *to be about to strike one's self.*

Future 2. τυπέσσθαι contracted τυπεῖσθαι, synonymous with Future 1.

Aorist 1. τύψασθαι, *to strike one's self.*

Aorist 2. τυπεῖσθαι, synonymous with Aorist 1.

PARTICIPLE.

Present. τυπτόμενος, η, ον, *striking himself.*

Perfect. τετυμμένος, η, ον, *having struck himself.*

Future 1. τυψόμενος, η, ον, *about to strike himself.*

Future 2. τυπεόμενος contracted τυπούμενος, η, ον, synonymous with Future 1.

Aorist 1. τυψάμενος, η, ον, *striking or having struck himself.*

Aorist 2. τυπόμενος, η, ον, synonymous with Aorist 1.

AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the **PERFECT** is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω perf. τέτυφα, τέτιμμαι
γράφω " γέγραφα, γέγραμμαι.

So θίω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχρημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the **PERFECT** is formed by prefixing an ε. E. g.

ζητέω perf. έζήτηκα, έζήτημαι
σκάπτω " έσκαφα, έσκαμμαι.

Note 1. Some verbs beginning with a liquid take ο instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λίγω *collect*, ΜΕΙΡΩ, ΤΡΕΩ, *say*.

Note 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μιμησκω, μέμημαι.

Those beginning with γ always prefix an ε . E. g. *γνωρίζω*, *ἔγνωριξα*.

NOTE 3. In a few instances, verbs beginning with $\pi\tau$ take the reduplication. See the Anomalous *πίπτω*, *πτήσω*.

The verb *πτάσματι*, *possess*, has perf. pass. *πίπτημα* and *πίπτημαι*.

NOTE 4. The Epic language, in a few instances, prefixes the initial consonant together with an ι . E. g. *δίω*, *διδίω* for *δίδια*.

§ 77. 1. The augment of the PLUPERFECT is formed by prefixing an ε to the reduplication of the perfect. (§ 76. 1.) E. g.

τύπτω, *τέτινφα* pluperf. *ἔτετύφειν*.

2. But when the perfect begins with ε , the pluperfect takes no additional augment. (§ 76. 2.) E. g.

σκάπτω, *ἔσκαφα* pluperf. *ἔσκαφειν*.

NOTE 1. The additional augment ι of the pluperfect is often omitted. E. g. *τελευτάω*, *ἔτετελευτήκειν* or *τετελευτήκειν*.

NOTE 2. The verb *Ἴστημι* often lengthens the syllabic augment ι into $\iota\iota$ in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ 78. When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an ε . E. g.

τύπτω imperf. *ἔτυπτον* aor. *ἔτυψα*.

NOTE 1. These four verbs, *θούλωματι*, *δίναμει*, *λαύσει*, and *μίλλω*, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

NOTE 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. *χάμνω*, *κέκαμον* · *λαμβάνω*, *λελαχόμην*.

In some instances an ε is prefixed to this reduplication, but only in the indicative. E. g. *φράζω*, *πέφραδον* or *ἔπεφραδον*.

NOTE 3. The syllabic augment of the *imperfect* and of the *aorist* is often *omitted* by the epic poets. E. g. *φέρω*, *φέρον* for *ἔφερον* · *τρέπω*, *τραπόμην* for *ἔτραπόμην*.

§ 79. When the verb begins with ρ , the augment is formed by prefixing an ε , and doubling the ρ (§ 13). E. g.

φάπτω, imperf. *ἔφαπτον*, perf. *ἔφαφα*, pluperf. *ἔφάφειν*, aor. *ἔφαψα*.

NOTE 1. In a few instances, Homer does not double the *ε* after the syllabic augment. E. g. *ἥξω*, *ἥξε* for *ἥξεξω*.

NOTE 2. The verb *μυτάω*, in Homer, has perf. pass. part. *μυταμένη* for *μυταμίνη*.

NOTE 3. The verbs *ΔΕΙΩ*, *ΜΕΙΡΩ*, and *ειναι*, in some of the past tenses, double the initial consonant after *s*. See in the catalogue of Anomalous Verbs.

TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. *A* and *e* become *η*, and *o* becomes *ω*. E. g.

ἀκολονθέω, imperf. *ἡκολούθεον*, perf. *ἡκολούθηκα*, pluperf. *ἡκολονθήκειν*, aor. *ἡκολούθησα*.

ἔλεεώ, *ἡλέεον*, *ἡλέηκα*, *ἡλεήκειν*, *ἡλέησα*.

ἀρθόω, *ἀρθοόμην*, *ἀρθωματι*, *ἀρθώμην*, *ἀρθωσα*.

So *γκετεύω*, *γκέτευον*, *γκέτευσα* · *γγιαλνω*, *γγιαυρον*, *γγιαρα*.

2. If the vowel is already *long*, no change takes place; except that *ā* (long) is commonly changed into *η*. E. g. *ἡμέρω*, *ἡμέροον* · *ἄδινω*, *ἄδινον* · *αἴσσω*, *ἡϊσα*.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. *αιτέω*, *ἥτεον* · *ἄδω*, *ἥδον* · *αὐλέω*, *ἥλεον* · *εῦχομαι*, *ηὐχόμην* · *οἰκέω*, *ἥκεον*.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen *s* not into *η* but into *ιι*. Such are *ἴαω*, *ἴσιγω*, *ἴλισσω*, *ἴλκω*, *ἴλκνω*, *ἴρπω*, *ἴρπνω*, *ἴργάζομαι*, *ἴστιάω*. See also the Anomalous *ἘΔΩ*, *ἴτω*, *ἴχω*, *ἘΔΩ*, *ἴμη*.

NOTE 2. Some verbs beginning with a vowel take the *syllabic augment*. See the Anomalous *ἄγνυμι*, *ἄλισκομαι*, *ἄνδάνω*, *ἴπω*, *ἴλλω*, *ΕΙΠΩ*, *ἴλτω*, *ἴννυμι*, *ΕΡΓΩ*, *ούριω*, *ἄθιω*, *ἄνιομαι*.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal augment* at the same time. See the Anomalous *ἄνδάνω*, *ἴω*, *ἴημι*, *ἴηγω*, *ἴράω*. See also the *pluperfect* of the anomalous *ἴπω*, *ἴλτω*, and *ΕΡΓΩ*.

REMARK 1. The perfect of the Anomalous *ἴω* lengthens the syllabic augment *s* into *ιι*. (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb *ἴερτάζω*, (originally *όρτάζω*) changes *ίε* into *ἴε* in the augmented tenses. E. g. imperf. *ἴέρταζον*.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδιζόμαι, ἀηδιζόμην· εὑρίσκω, εὑρισκον· οἰνόν, οἴνον.

Verbs beginning with the diphthong *ou* are never augmented. E. g. οὐταζω, οὐταζον, never οὐταζον.

Those beginning with *ei* are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγόρεύω, ἀγόρευον· ἔζομαι, ἔζόμην· ὄμιλέω, ὄμιλεον.

§ 81. 1. Some verbs beginning with *u*, *e*, *o*, followed by a single consonant, form the augment of the **PERFECT** by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf.	ηγερκα, ἀγ-ήγερκα
ἔμειω	"	ημεκα, ἔμ-ημεκα
οφύσσω	"	ῳρυχα, ὄφ-ῳρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication: ἀλειφω, ἀλέω, ἐλέγχω, ἐλίσσω, ἐμέω, ἐρείδω, ὄρέγω, ὁγύσσω. See also the Anomalous ἀγείρω, ἀγω, αἰδέω, ΑΝΕΘΩ, ἀφαρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, ΕΛΕΤΘΩ, ΕΝΕΙΚΩ, ΕΝΕΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμήνω, ὅζω, ὀλλυμι, ὅμνυμι, ΟΠΩ, ὅρνυμι.

2. The **PLUPERFECT** in this case takes no additional augment. E. g. ἀγείρω, ἀγήγερκα, ἀγηγέρκειν.

Except ἀκούω, ἀκήκοα, ἡκηκόειν· ἐλαύνω, ἐλήλαμαι, ἡληλάμην. See also the Anomalous ΕΛΕΤΘΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἀκαχμέως, ἀλάσμαι, ἀραίσκω, ἀχίω.

AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g. .

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, pluperf. προσ-εγεγράφειν, aor. προσ-έγραψα.

προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ῆφειν, προσ-ῆψα.

So ἐν-πίπτω (§ 12. 1), ἐν-έπιπτον· ἐγ-κρίνω (§ 12. 2), ἐν-ἀκρινον, ἐγ-κέκρικα· συλ-λένω (§ 12. 3), συν-έλνον, συλ-λέλνυα· συ-ζυμόω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλνον.

REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment *s.* (§ 185. 3.) E. g. ἀποσίντω, ἀπίκοστον.

Except *πιγί* and *πρό*. E. g. περικίντω, περίκοντον. προδίγω, προίλεγον. (*ibid.*)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισθητίω, ἀντιθετίω, ἵμπτολάω, ἴντρισομαι. See also the Anomalous ἀμφίπιπτομαι, ἀμπίχω, ἀναλίσκω, ἀσίγω, ἀφίπμαι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. προθυμίσομαι, ἵπροθυμίσομαι or προθυμίσομην. See also the Anomalous καθίνθω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀπερθίω, διαντάω, διακονίω, ἴντριχλίω, παρεντίω. See also the Anomalous ἀναλίσκω, ἀνίχω, κάθημαι.

2. In verbs compounded with other words the augment stands first. (§ 185.) E. g. •

ἀσεβέω, ἡσεβεον, ἡσέβηκα, derived from ἀσεβής (ἀ-, σέβω).

NOTE 4. From *ἰωποτρόφιω*, derived from *ἰωποτρόφος* (Ιωπος, τρόφω), Lycurgus forms perf. *ἰωποτρόφηκα* for *ἰωποτρόφηκα*.

3. Verbs compounded with the particles εὐ and δυ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὐ, it may be omitted (§ 80. N. 4). E. g.

εὐαρεστέω, εὐηρέστεον, εὐηρέστηκα
δυσαρεστέω, δυσηρέστεον, δυσηρέστηκα
εὐδοκιμέω, ηὐδοκιμεον, ηὐδοκιμηκα
δυστυχέω, ἐδυστύχεον, δεδυστύχηκα.

VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping *ω* of the present active (§§ 94: 96). E. g. the root of λέγω is λεγ.

2. The *root of a tense* consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

Active.			Passive and Middle.		
Person.	1st.	2d.	3d.	1st.	2d.
Singular.	μῦ	ς	σῖ	μαῖ	σαῖ, αῖ
Dual.	μεν	τον	τον	μεθον	σθον
Plural.	μεν	τε	νσῖ	μεθᾶ	σθε

2. The following are the terminations of the *secondary tenses* of the indicative.

Active.			Passive and Middle.		
Person.	1st.	2d.	3d.	1st.	2d.
Singular.	ν	ς	—	μην	σο, ο
Dual.	μεν	τον	την	μεθον	σθον
Plural.	μεν	τε	σαν, ν	μεθᾶ	σθε

NOTE 1. The terminations *μι* and *σι* are found in the indicative of verbs in *μι* (§ 177). In the greatest number of verbs they are dropped. E. g. τύχω, τέκει, τίσωφα, τίσωφι, for τύχαμι, τέκεισι, τίσωφαμι, τίσωφισι.

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of verbs in *μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. σχάδω, ισχάζσαν, for ισχαζει, ΕΛΕΤΘΩ, θλιθσαν, for θλιθσει.

NOTE 5. The terminations *σαι*, *σε*, are found in the *perfect* and *pluperfect passive* (§ 91). Also in verbs in *μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *α*. E. g. θυνάω, 2d pers. sing. θυνάσσαι contracted θυνάσαι.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

Active. Sing. 2d pers. Old *σθᾶ*, *σῖ*, for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *εσσι* for *εἰς* from *εἰμι*, *am*.

3d pers. Doric *τῖ* for *σι*, as δίδωμι, δίδωτι for δίδωσι.

Plur. 1st pers. Doric *μες* for *μεν*, as *ἐρίζω*, *ἐρίζομες* for *ἐρίζομεν*.

3d pers. Doric *ντι* for *νσι*, as *μοχθίζω*, *μοχθίζοντι* for *μοχθίζονσι* (that is *μοχθίζονται*).

Passive. Sing. 1st pers. Doric *μᾶν* for *μην*, as *τυπτόμαν* for *τυπτόμην*.

Dual. 1st pers. Doric and poetic *μεσθον* for *μεθον*, as *τυπτόμεσθον* for *τυπτόμεθον*.

Plur. 1st pers. Doric and poetic *μεσθά* for *μεθα*, as *τυπτόμεσθα* for *τυπτόμεθα*.

3d pers. Ionic and Epic *ἄται*, *ἄτο*, for *νται*, *ντο*. These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in *μι* (§ 117).

The termination *άτο* is found also in the *imperfect* of verbs in *ω* (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83 : 84), is called the *connecting vowel*. It is an *o* in the first person of all the numbers, and in the third person plural; in all the rest it is an *e*. Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an *ă*. But in the third person singular of the perfect and of the first aorist active it is an *e*.

(2) The connecting vowel of the *pluperfect active* is an *ει*. In the third person plural it is an *ει* or *e*.

(3) The *present* and *future active* lengthen *o* into *ω*, in the first person singular, and *e* into *ει*, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

Pres. & Fut. Active.			Pres. & Fut. Pass. & Mid.		
P.	1st.	2d.	3d.	1st.	2d.
S.	ω	ει-ς	ει	ο-μαι	ε-αι, η, ει
D.	ο-μεν	ε-τον	ε-τον	ο-μεθον	ε-σθον
P.	ο-μεν	ε-τε	ονσι (§ 12.5)	ο-μεθα	ε-σθε

Imperf. & 2d A. Act.			Impf. Pass. & Mid. & 2 A. Mid.		
P.	1st.	2d.	3d.	1st.	2d.
S.	ο-γ	ε-ς	ε	ο-μην	ε-ο, ον
D.	ο-μεν	ε-τον	ε-την	ο-μεθον	ε-σθον
P.	ο-μεν	ε-τε	ο-γ	ο-μεθα	ε-σθε

First Aorist Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	α	$\alpha-\varsigma$	ς
<i>D.</i>	$\alpha-\mu\epsilon\nu$	$\alpha-\tau\omega$	$\alpha-\tau\eta\nu$
<i>P.</i>	$\alpha-\mu\epsilon\nu$	$\alpha-\tau\varsigma$	$\alpha-\nu$

First Aorist Middle.

1st.	2d.	3d.
$\alpha-\mu\eta\nu$	$\alpha-\omega$	$\alpha-\tau\omega$
$\alpha-\mu\epsilon\theta\omega$	$\alpha-\sigma\theta\omega$	$\alpha-\sigma\theta\eta\nu$
$\alpha-\mu\epsilon\theta\alpha$	$\alpha-\sigma\theta\epsilon$	$\alpha-\nu\tau\omega$

Perfect Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	α	$\alpha-\varsigma$	ς
<i>D.</i>	$\alpha-\mu\epsilon\nu$	$\alpha-\tau\omega$	$\alpha-\tau\eta\nu$
<i>P.</i>	$\alpha-\mu\epsilon\nu$	$\alpha-\tau\varsigma$	$\tilde{\alpha}\sigma\iota$ (§ 12. 5)

Pluperfect Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	$\varepsilon\iota-\gamma$	$\varepsilon\iota-\varsigma$	$\varepsilon\iota$
<i>D.</i>	$\varepsilon\iota-\mu\epsilon\nu$	$\varepsilon\iota-\tau\omega$	$\varepsilon\iota-\tau\eta\nu$
<i>P.</i>	$\varepsilon\iota-\mu\epsilon\nu$	$\varepsilon\iota-\tau\varsigma$	$\varepsilon\iota-\sigma\alpha\gamma$, $\varepsilon-\sigma\alpha\gamma$

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings $\tilde{\alpha}\sigma\iota$, $\tilde{\alpha}\sigma$, $\tilde{\alpha}\sigma\epsilon$, of the second person singular of the passive and middle, are contracted into γ or ι , $\sigma\iota$, $\sigma\epsilon$, respectively. In Attic authors, ι is more common than γ .

NOTE 1. In some instances the *third person plural* of the *perfect active* takes $\tilde{\alpha}\sigma$, for $\tilde{\alpha}\sigma\iota$. E. g. *γιγάσκω*, *ἴγωσα*.

NOTE 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel α of the first aorist. E. g. *ΕΙΔΩ*, *ιδα* for *ιδεν*. *φιύω*, *ἴφυα* for *ἴφυεν*. *τίξεται*, *τίξαμεν* for *τίξεμεν*.

On the other hand, the *first aorist active* and *middle*, in some instances, takes the connecting vowels (ϵ , ι) of the second aorist. See the Anomalous *βαίνω*, *δύω*, *ἰνίομαι*.

NOTE 3. The Doric dialect uses the short connecting vowel ς in the *second person singular* of the *present active*. E. g. *ἀμέλγω*, *ἀμέλγες* for *ἀμέλγεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, $\varepsilon\alpha$, $\varepsilon\alpha\varsigma$, $\varepsilon\epsilon$, for $\varepsilon\iota\gamma$, $\varepsilon\iota\varsigma$, $\varepsilon\iota$. E. g. *χαίρω*, *ἐκεχήνει*, *ἐκεχήνεις*, *ἐκεχίνεες*.

The Attics contract these endings into η , $\eta\varsigma$, $\eta\epsilon$.

In some instances the ending $\varepsilon\epsilon$ of the *third person singular* takes ν movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings *σκων*, *σκες*, *σκε*, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings *σκομην*, *σκεο*, *σκετο*, plur. *σκομεθα*, *σκεσθι*, *σκοντο*.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an *ε* stands between these endings and the root. E. g.

τύπτεσκον, τυπτεσκόμην for ἔτυπτον, ἔτυπιόμην
τύπεσκον, τυπεσκόμην “ ἔτυπον, ἔτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by *ε*.

In the *first aorist active* and *middle* an *α* stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἔτυψάμην.

In some instances the *imperfect* also prefixes an *α* to these endings. E. g. *χρύπιω, χρύπτασκον* for *ἔχρυπτον*.

NOTE 6. The Ionic dialect uses the termination *ατο* in the *imperfect passive*; in which case the connecting vowel becomes *ε*. E. g. *γράφω, ἔγραφέατο* for *ἔγραφοντο*. In *pure verbs* the connecting vowel is omitted before *ατο*. E. g. *μηχανόματι, μηχανέατο*.

SUBJUNCTIVE MOOD.

§ 86. 1. The subjunctive mood uses the terminations of the *primary tenses* of the indicative (§ 84. 1).

2. Its connecting vowels are *ω* and *η*. But the second and third person singular active have *η*.

3. The following table exhibits the terminations and the connecting vowels united.

Active.			Passive and Middle.		
P.	1st.	2d.	3d.	1st.	2d.
S.	ω	η-ς	η	ω-μαι	η-αι, η
D.	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον
P.	ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθι

REMARK. The ending *ηται* in the second person singular of the passive and middle is contracted into *ητ*.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the *perfect active participle* and *σιμι*. E. g. *τιτυφάς (τια, δι)* *δ*, *ης*, *η*, for *τιτύφω, γε, γ*.

NOTE 2. The Epic language often uses *ωμι*, *ησθα*, *ησι*, for *ως*, *ης*, *η-*. (§ 84. N. 6.) E. g. *τύχωμι*, *τύχησθα*, *τύχησι*, for *τύχω*, *ης*, *η-*.

NOTE 3. Sometimes the Epic language uses the connecting vowels (*ο*, *ε*) of the indicative. E. g. *ἔργω*, *φθίω*, subj. *ἔργομεν*, *φθίηται*, for *ἔργωμεν*, *φθίηται*.

OPTATIVE MOOD.

§ 87. 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes *μι* (§ 84. 1); and the third person plural ends in *εν*.

2. For its connecting vowel it has *οι*. But in the *first aorist active* and *middle* it has *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

Active.			Passive and Middle.		
P.	1st.	2d.	3d.	1st.	2d.
S.	οι-μι	οι-ς	οι	οι-μην	οι-ο
D.	οι-μεν	οι-τον	οι-την	οι-μεθον	οι-σθον
P.	οι-μεν	οι-τε	οι-εν	οι-μεθα	οι-σθε

First Aorist Active.			First Aorist Middle.		
P.	1st.	2d.	3d.	1st.	2d.
S.	αι-μι	αι-ς	αι	αι-μην	αι-ο
D.	αι-μεν	αι-τον	αι-την	αι-μεθον	αι-σθον
P.	αι-μεν	αι-τε	αι-εν	αι-μεθα	αι-σθε

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the *perfect active participle* and *ιμι*. E. g. *τιτυφάω* (*ιμι*, *οι*) *ιμην*, *ιμει*, *ιμη*, for *τετύφαμι*, *ιμι*, *οι*.

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings *οίην*, *οίης*, *οίη*, dual *οίητον*, *οίητην*, plural *οίημεν*, *οίητε*, *οίησαν*. E. g. *φεύγω*, *πεφευγοίην* for *πεφεύγοιμι*.

NOTE 3. The *first aorist active* in the *optative* has also the endings *εια*, *ειας*, *ειε*, dual *ειατον*, *ειατην*, plural *ειαμεν*, *ειατε*, *ειαν*. E. g. *τύκτω*, *τύψεια* for *τύψαμι*. The *second* and *third person*

singular, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the *Æolic dialect*.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination *ατο* (§ 84. N. 6). E. g. ἀφάομαι, ἀφησατο for ἀφήσαντο.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination *σθα* (§ 84. N. 6). E. g. *κλαίω*, *κλαίοισθα* for *κλαίοις*.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, *οισαν*, *αισαν*, for *οιεν*, *αιεν*, (§ 84. N. 4.) E. g. *τύπτω*, *τύψοισαν*, *τύψαισαν*, for *τύπτειν*, *τύψαιεν*.

IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

<i>Active.</i>		<i>Passive and Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> <i>ςι</i>	<i>τω</i>	<i>σο</i> , <i>ο</i>	<i>σθω</i>
<i>D.</i> <i>τον</i>	<i>των</i>	<i>σθον</i>	<i>σθων</i>
<i>P.</i> <i>τε</i>	<i>τωσαν</i> , <i>ντων</i>	<i>σθε</i>	<i>σθωσαν</i> , <i>σθων</i>

NOTE 1. The terminations *ςι*, *ο*, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, *ςι* is dropped, and *ο* becomes *σ*.

2. The connecting vowel of the imperative is an *ε*.

But in the *first aorist active* and *middle* it is an *α*. In the *second person singular*, however, the *first aorist active* ends in *ον*, and the *first aorist middle* in *αι*.

The termination *ντων* is preceded by *ο*. But in the *first aorist active* it is preceded by *α*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> <i>ε</i>	<i>ε-τω</i>	<i>ε-ο</i> , <i>ον</i>	<i>ε-σθω</i>
<i>D.</i> <i>ε-τον</i>	<i>ε-των</i>	<i>ε-σθον</i>	<i>ε-σθων</i>
<i>P.</i> <i>ε-τε</i>	<i>ε-τωσαν</i> , <i>ο-ντων</i>	<i>ε-σθε</i>	<i>ε-σθωσαν</i> , <i>ε-σθων</i>

<i>First Aorist Active.</i>		<i>First Aorist Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> <i>ον</i>	<i>α-τω</i>	<i>αι</i>	<i>α-σθω</i>
<i>D.</i> <i>α-τον</i>	<i>α-των</i>	<i>α-σθον</i>	<i>α-σθων</i>
<i>P.</i> <i>α-τε</i>	<i>α-τωσαν, α-ντων</i>	<i>α-σθε</i>	<i>α-σθωσαν, α-σθων</i>

NOTE 2. The ending *το* of the second person singular of the passive and middle is contracted into *σν*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ε* of the second aorist. See the Anomalous *ἄγε, ΛέχΩ, ΟΙΩ* bring.

INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>	<i>Passive and Middle.</i>
Present, Future, 2 Aor. <i>ν</i> Perfect <i>γαι</i>	All tenses, except Aorist Passive (§ 92), <i>σθαι</i>

2. For the connecting vowel, the *present, future, and second aorist, active*, have an *ει*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>	<i>Passive and Middle.</i>
Pres., Fut., 2 Aor. <i>ει-ν</i> Perf. <i>ε-γαι</i>	Pres., Fut., 2 A. Mid. <i>ε-σθαι</i> 1 Aor. Mid. <i>α-σθαι</i>

For the *perfect and aorist passive, infinitive*, see below (§§ 91: 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πινω, πινέμεναι* or *πινέμεν* for *πινειν*.

NOTE 2. In the infinitive *active*, the Doric has *σν* or *ην* for *ειν*. E. g. *βόσκω, βόσκεν* for *βόσκειν*. *χαλρω, χαλρην* for *χαλρειν*.

NOTE 3. The Ionians change *ειν* of the *second aorist active* into *εειν*. E. g. *βάλλω, βαλέειν* for *βαλειν*.

PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist, active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων*, *τύπτ-οντ-ος*, (§ 36. 3, R. 1)

Future 1. *τύψων*, *τύψ-οντ-ος*, (ibid.)

Future 2. *τυπέον*, *τυπέ-οντ-ος*, (ibid.)

Aorist 2. *τυπών*, *τυπ-όντ-ος*, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. *τύψας*, *τύψ-αντ-ος*, (§ 36. 2.)

The *perfect active* annexes *στ*. E. g. *τετυφώς*, *τετυφ-ότ-ος*, (§ 36. 2.)

NOTE. The *Aeolic dialect* uses *αις*, *αισα*, in the *first aorist active participle*, for *ας*, *ασα*. E. g. *δισκέω*, *δισκήσαις* for *δισκήσας*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω*, *τυπτόμενος*, *τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91: 92).

PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *παύω*,

Perfect.

INDIC. *S. πέπαυ-μαι*, *πέπαυ-σαι*, *πέπαυ-ται*, *D. πεπαύ-μεθον*, *πέπαυ-σθον*, *πέπαυ-σθον*, *P. πεπαύ-μεθα*, *πέπαυ-σθε*, *πέπαυ-νται*.

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S. πέπαυ-σο*, *πεπαύ-σθω*, *D. πέπαυ-σθον*, *πεπαύ-σθων*, *P. πεπαύ-σθε*, *πεπαύ-σθωσαν*.

INFIN. *πεπαύ-σθαι*.

PART. *πεπαύ-μένος*, *η*, *ον*.

Pluperfect.

S. ἐπεπαύ-μην, *ἐπέπαυ-σο*, *ἐπέπαυ-το*, *D. ἐπεπαύ-μεθον*, *ἐπέπαυ-σθον*, *ἐπέπαυ-σθην*, *P. ἐπεπαύ-μεθα*, *ἐπέπαυ-σθε*, *ἐπέπαυ-ντο*.

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the *perfect passive participle* and *εἰσι*, *ἡσαρ*, from *εἰμί*. E. g. *τύπτω*,

Perf. 3d plur. *τετυμμένοι* (*αι, α*) *εἰσι*, for *τέτυπ-νται*.

Plup. 3d plur. *τετυμμένοι* (*αι, α*) *ἡσαν*, for *δέτυπ-ντο*.

NOTE 1. The Epic language in a few instances drops *σ* of the termination *σαι*. E. g. *βάλλω*, perf. pas. *βίβλημαι*, *βίβληαι* for *βίβλησαι*.

NOTE 2. The Epic and Ionic dialects form the *third person plural* of the *perfect* and *pluperfect* passive by annexing *αται*, *ατο*, to the root of the verb. (§ 84. N. 6.) E. g. *φθείρω*,

Perf. 3d plur. *ἐφθάρται* for *ἐφθαρμένοι εἰσι*.

Plup. 3d plur. *ἐφθάρτο* for *ἐφθαρμένοι ἡσαν*.

(1) *Η* is commonly changed into *ε* before *αται*, *ατο*. E. g. *οἰκέω*, *οἰκέαται*, *οἰκέατο*, for *ῳχηται*, *ῳχητο*.

(2) The consonants *π*, *β*, *χ*, *γ*, are generally changed into their corresponding rough ones (*φ*, *χ*), before *αται*, *ατο*. E. g. *λέγω*, *λελέχαται*, *λελέχατο*.

(3) *Ζ* becomes *δ* before *αται*, *ατο*. E. g. *ἀγωνίζω*, *ἀγωνίδαται*, *ἡγωνίδατο*.

3. The *perfect passive SUBJUNCTIVE* and *OPTATIVE* is formed by means of the *perfect passive participle* and *εἰμί*. E. g.

Perf. Subj. *τετυμμένος* (*η, ον*) *ῳ*, *ῃς*, *ῃ*, *ῃτο*, *ῳμεν*, *ῃτε*, *ῳσι*.

Perf. Opt. *τετυμμένος* (*η, ον*) *εἴηγ*, *εἴης*, *εἴη*, *εἴητον*, *εἴητην*, *εἴη-μεν*, *εἴητε*, *εἴησαν*.

4. The *perfect passive SUBJUNCTIVE* of verbs in *αω*, *εω*, and *οω*, is, in a few instances, formed by prefixing the augment of the *perfect* to the contracted present subjunctive (§ 116). In this instance *αε* are contracted into *η*. E. g. *κτάομαι*,

Perf. Subj. *κεκτῶμαι*, *ῃ*, *ηται*, *ῳμεθο*, *ῃσθον*, *ῳμεθα*, *ῃσθε*, *ῳγται*.

5. The *perfect passive OPTATIVE* of verbs in *αω*, *εω*, and *οω*, is, in a few instances, formed by dropping *μαι* of the *perfect passive indicative*, and successively annexing the regular terminations of the *optative passive* (§ 87. 1) preceded by *ι*. E. g. *κτάομαι*, *κέκτημαι*,

Perf. Opt. *κεκτήμην*, *ῃο*, *ῃτο*, *ῃμεθον*, *ῃσθον*, *ῃμεθη*, *ῃσθε*, *ῃντο*.

NOTE 3. These two verbs, *κτέομαι* and *μιμήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κικτόμην*, *ὅσ*, *ὅτε*, &c., *μιμηόμην*, *ὅσ*, *ὅτε*, &c.

Μιμήσκω often changes *ῷ* into *ῷ*, in the perfect middle optative. Thus, *μεμνοίμην*, *εἴσ*, *εἰτε*, &c.

In the Ionic and the Epic dialect these verbs change *ῷ* into *ἴῃ*, in the perfect middle optative. E. g. *κικτόμην*, *μιμηόμην*, for *κικτόμην*, *μιμηόμην*.

NOTE 4. *Δύω* is perhaps the only verb in *ωω*, which forms the perfect passive optative after the analogy of verbs in *ωω*, *εωω*, *οωω*, (§ 91. 5.) Thus, *λύω*, *λι-λυμαι*, *λελυμην*, *ῦσ*, *ῦτε*, &c., or, more analogically, *λελυμην*, *ῦσ*, *ῦτε*, &c.

NOTE 5. In the perfect passive subjunctive and optative of verbs in *ωω*, *εωω*, *οωω*, (§ 91. 4, 5, N. 4,) some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20). E. g. they write *κικτόμην*, *κικτόγη*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀγώω*, *ΔΕΙΩ*, *ἰγίεω*, *ΕΙΔΩ*, *ἴκω*, *ΕΛΕΓΘΩ*, *κράζω*, *πάσχω*, *πιΩω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *ωω*, *εωω*, is syncopated (§ 91. N. 6) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* *βέβαια*, *βέβαιας*, *βέβαιε*, *D.* *βέβαιμεν*, *βέβαιατον*, *βέβαιατον*,

P. *βέβαιμεν*, *βέβαιατε*, *βέβαιάσι(ν)*.

SUBJ. *S.* *βεβῶ*, *βεβῆς*, *βεβῆ*, *D.* *βεβῶμεν*, *βεβῆτον*, *βεβῆτον*,

P. *βεβῶμεν*, *βεβῆτε*, *βεβῶσι(ν)*.

OPT. *S.* *βεβαιήν*, *βεβαιής*, *βεβαιήη*, *D.* *βεβαιήμεν*, *βεβαιήτον*,
βεβαιήτην, *P.* *βεβαιήμεν*, *βεβαιήτε*, *βεβαιήσαν*.

IMPER. *S.* *βέβαθι* (§ 88. N. 1), *βεβάτω*, *D.* *βέβατον*, *βεβάτων*,
P. *βέβατε*, *βεβάτωσαν*.

INFIN. *βεβάναι*.

PART. *βεβαώς*, *βεβαώσα* (sometimes *βεβαυῖα*), *βεβαός*, *G.* *βε-βαότος*, contracted *βεβώς*, *βεβῶσα*, *βεβώς*, *G.* *βεβῶτος*.

Pluperfect 2.

S. *ἐβεβάειν*, *ἐβεβάεις*, *ἐβεβάει*, *D.* *ἐβέβαιμεν*, *ἐβέβαιατον*, *ἐβε-βάτην*, *P.* *ἐβέβαιμεν*, *ἐβέβαιατε*, *ἐβέβαιασαν*.

NOTE 8. The singular of the second perfect and second pluperfect of verbs in *ωω*, *εωω*, is not used in the *indicative*

NOTE 9. The *feminine participle* of verbs in *αω* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The *ACCENT* of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θε* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ε* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (*εθην*) of *τιθημι* (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. *τύπτω*,

Aorist 1.

INDIC. *S.* *ετύφθην*, *ης*, *η*, *D.* *ημερ*, *ητον*, *ήτην*, *P.* *ετύφθημεν*, *ητε*, *ησαν*.

SUBJ. *S.* *τυφθέω*, *εῆς*, *εῆ*, *D.* *ειμεν*, *έητον*, *έητον*, *P.* *ειμεν*, *έητε*, *έησι*, contracted *τυφθῶ*, *ῆς*, *ῆ*, *ῶμεν*, *ῆτον*, *ῆτον*, *ῶμεν*, *ῆτε*, *ῶσι*.

OPT. *S.* *τυφθεῖην*, *είης*, *είη*, *D.* *είημεν*, *είητον*, *ειήτην*, *P.* *ειημεν*, *ειήτε*, *ειήσαν*.

The syncopated endings *εῖμεν*, *εῖτε*, *εῖεν*, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* *τύφθητι* (§ 14. N. 4), *ήτω*, *D.* *ητον*, *ήτων*, *P.* *ητε*, *ήτωσαν* ΟΤ *έντων*.

INFIN. *τυφθῆναι*.

PART. *τυφθεῖς*, *εῖσα*, *έν*, G. *έητος*.

Aorist 2.

έτύπην, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the *indicative* into *ιν*. E. g. *κόσμια*, *κόσμηιν* for *κίσμηνθησαν*. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ε* in the uncontracted *subjunctive* into *ι*. E. g. *τυφθεία* for *τυφθία*. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μιναι* or *μιν* for *ναι*, in the *infinitive*. E. g. *τυφθίμεναι* or *τυφθῆμεν* for *τυφθῆναι*. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the *SECOND AORIST MIDDLE*. See the Anomalous *ἄλλαμαι*, *ἀρερίσωμαι*, *γίγνομαι*, *δίχομαι*, 'ΕΔΩ, *λίγω*, *ΛΕΧΩ*, *μίγνυμαι*, *δρυμαι*, *πίεθω*.

ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τετνυφά· ἐτετύμμην, ἐτύφθην.

Compound verbs are not excepted. E. g. ἀνάγει, ἀνάγεις.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετνυφέναι, φιλῆσαι, τετύφθαι, τετνυμένος, τυπέσθαι.

Also the Epic *infinitive* in *μεν*. E. g. πίνω, πιτέμεν.

NOTE 1. In the Epic language, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous ἀλλομετατάκτουσαι, ἀλλατάναι, ἀχιμ, ἘΩ seat.*

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετνυφώς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, ιψίσκω, λαμβάνω, in the second person singular of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The second person singular of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπιω, τυποῦ.

6. In *compound verbs* the accent cannot go farther back than the *augment*. E. g. προσέχω, προσεῖχον not πρόσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is omitted. (§ 78. N. 3.) E. g. ἐμφαινω, ἐμφαινον for ἐνεφαινον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is omitted (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτε for ἐπίπτε.

FORMATION OF THE TENSES.

PRESENT ACTIVE.

§ 94. 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (π , β , φ , χ , γ , τ , δ , θ , also ζ), or a *liquid* (λ , μ , ν , ρ). E. g. $\tau\mu\alpha\omega$, $\varphi\iota\kappa\epsilon\omega$, are *pure verbs*; $\lambda\epsilon\iota\pi\omega$, $\pi\lambda\dot{\epsilon}\kappa\omega$, are *mute verbs*; $\mu\acute{e}\lambda\omega$, $\nu\acute{e}\mu\omega$, are *liquid verbs*.

NOTE 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g. *ἀρνίουσαι*, a pure verb; *δίχουσαι*, a mute verb; *ἰδύουσαι*, a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83-92).

§ 95. The *penult of a pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist. *A*, in the penult, when it is *not* preceded by *ε*, *ι*, or *ο*, is changed into *η*.

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are *αἰδέομαι*, *ἀκέομαι*, *ἀλέω*, *ἀνύω*, *ἀρκέω*, *ἀρόω*, *ἀρύω*, *γελύω*, *ἐμέω*, *Θλάω*, *κοτέω*, *μεθύω*, *τεικέω*, *ξέω*, *πτύω*, *σπάω*, *τανύω*, *τελέω*, *τρέω*, *χαλίω*. See also the Anomalous *ἄγαμμαι*, *ἀλέομαι*, *ἀμφιέγγυμι*, *ἀρφάσκω*, *ἀρέσκω*, *δαιώ divide*, *δαμάω*, *δατέομαι*, *δόσαται*, *ἔλαύνω*, *ἔννυμι*, *ἔραω*, *ἔυθιω*, *ἴημι*, *ἱλάσκομαι*, *καλέω*, *κλάω break*, *μαίομαι*, *μεθύω*, *ναιώ*, *ὄμνυμι*, *ΟΙΝΩΜΙ*, *πατέομαι*, *πετάγγυμι*, *σκεδάγγυμι*.

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous *αινέω*, *αιρέω*, *ἀκατίζω*, *βινεω*, *γαμέω*, *δέω* *bind*, *διδωμι*, *δύναμαι*, *δύω*, *ἔργω*, *ενδίσκω*, *θύω*, *ἴστημι*, *ἴσχω*, *κορέννυμι*, *κρεμάννυμι*, *ἰνώ*, *μάχομαι*, *νέμω*, *δέω*, *πίλνημι*, *πίμπομι*, *πίνω*, *πίπτω*, *ποθέω*, *ΠΕΩ*, *σβέννυμι*, *στερέω*, *στορέννυμι*, *τίθημι*, *φημί*, *φάγω*.

Note 3. *Xεάς* changes *α* into *η*, contrary to the rule. E. g. *χείρων*, *χείρωνας*. — 'Απρόσατος does not change *α* into *η*, as *ἀπρόσατος*.

NOTE 4. ΤΙΩΝΜΙ lengthens *s* into *u* in the perfect active and passive. See in the catalogue of Anomalous Verba.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with *ι*. E. g.

θιδόν from ΑΩΝ

τιτράω “ ΤΡΑΩ.

A few verbs beginning with *στ*, *σχ*, *πτ*, prefix *ι*. E. g. ιστάω from ΣΤΑΩ. Also the verb ΕΩ, thus, ιέω.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable. (§ 80. 1.) E. g. ΑΙΓΑΓΩ from ἄγω.

NOTE 2. The Attic reduplication of δίπτημι from ΟΝΑΩ, and the prefix of μαμάω from μάω, are anomalous.

2. Many verbs, of which the root ends in a labial (*π*, *β*, *φ*), drop *ω* and annex *τω*. E. g.

τύπτω from ΤΡΙΩ

χρύπτω “ ΚΡΤΒΩ, (§ 7)

φίπτω “ ΡΙΦΩ, (ibid.)

So ἀπτω (*φ*), βάπτω (*φ*), βλάπτω (*β*), δρύπτω (*φ*), θάπτω (*φ*), θρύπτω (*φ*), καλύπτω (*β*), κλέπτω (*π*), κόπτω (*π*), νίπτω (*β*), φαπτω (*φ*), σκύπτω (*φ*).

Hence it appears, that the root of the simple present of verbs in *πτω* ends in a labial; generally in *π*.

3. Many verbs, of which the root ends in a palatal (*χ*, *γ*, *ζ*), or lingual (*τ*, *δ*, *θ*), drop *ω* with the preceding consonant, and annex *σσω*. E. g.

φρίσσω from ΦΡΙΚΩ

πράσσω “ ΠΡΑΓΩ

βήσσω “ ΒΗΧΩ

τάσσω from ΤΑΙΓΩ

βλάσσω “ ΒΛΙΤΩ

κορύσσω “ ΚΟΡΤΘΩ.

So ἀλλάσσω (*γ*), βράσσω (*τ*), ἐρέσσω (*τ*), ήμάσσω (*τ*), κηρύσσω (*χ*), λεσσομαι (*τ*), μαλάσσω (*χ*), πάσσω (*τ*), πλάσσω (*θ*), ταράσσω (*χ*), φυλάσσω (*χ*).

Hence it appears, that the root of the simple present of verbs in *σω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Tίκτω* is formed from *ΤΕΚΩ* by changing *s* into *t*, and annexing *τ* to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀφίσσω* and *νάσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*ς, γ, ς*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

<i>χράζω</i>	from <i>ΚΡΑΙΓΩ</i>	<i>στάζω</i>	from <i>ΣΤΑΙΓΩ</i>
<i>στεγάζω</i>	" <i>στεγάχω</i>	<i>δζω</i>	" <i>ΟΔΩ</i> .

So *ἔζομαι* (*δ*), *μαστίζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *στίζω* (*γ*), *σφύζω* (*γ*), *τρίζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *polysyllabic* verbs, are considered simple. E. g. *εἰπίζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *νεντάζω*, *παίζω*, *σαλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἀρμάζω* or *ἀρμάσσω* from *ΑΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *ΠΙΩ*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΔΩ</i>	from	<i>ΧΑΔΩ</i>
<i>ΛΑΜΒΩ</i>	"	<i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	"	<i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	"	<i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *ρρω*, and some in *γγω*, as *ψάλλω*, *ἔρρω*.

7. Some verbs annex *ανω* or *αινω* to the root. E. g. *ανίξανω* from *αἴξω*, *δλισθαίνω* or *δλισθάνω* from *ΟΔΙΣΘΩ*.

Some annex *ανω* to, and insert *ν* before the last consonant of the root. E. g.

<i>μανθάνω</i>	from	<i>ΜΑΘΩ</i>
<i>λαμβάνω</i>	"	<i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	"	<i>ΤΤΧΩ</i> , (§ 12. 2.)

8. Some annex *σκω* or *ισκω* to the root. E. g. *γηράσκω* from *γηράω*, *κνίσκω* from *κνύω*.

Sometimes the vowel before $\sigma\kappa\omega$ is lengthened. E. g. $\theta\eta\acute{\sigma}\kappa\omega$ from $\theta\eta\sigma\kappa\Omega$.

9. Some annex $\nu\omega$ to the root. In pure verbs this ending very often doubles the ν . E. g.

$\delta\epsilon\kappa\gamma\acute{\nu}\omega$ from $\Delta\epsilon\kappa\Omega$
 $\sigma\beta\epsilon\nu\acute{\nu}\omega$ " $\Sigma\beta\epsilon\Omega$.

Sometimes the vowel preceding this ending is lengthened. E. g. $\chi\omega\nu\acute{\nu}\omega$ from $\chi\omega\omega$.

10. New presents are very often formed by annexing $\alpha\omega$, $\omega\omega$, or $\nu\omega$, to the root of a verb. E. g.

$\phi\iota\pi\epsilon\omega$ from $\phi\iota\pi\tau\omega$
 $\Omega\mu\Omega\omega$ " $\Omega\mu\Omega$.

11. New presents are formed by changing α of the perfect into ω . E. g.

$\phi\acute{\nu}\omega$, perfect $\pi\acute{\epsilon}\phi\bar{\nu}\kappa\alpha$, new present $\pi\acute{\epsilon}\phi\bar{\nu}\kappa\omega$.

12. Sometimes the sound of the present is strengthened by the endings $\alpha\theta\omega$, $\epsilon\theta\omega$, $\nu\theta\omega$. E. g. $\delta\iota\omega\kappa\acute{\theta}\omega$ from $\delta\iota\omega\kappa\omega$, $\phi\lambda\epsilon\gamma\acute{\theta}\omega$ from $\phi\lambda\epsilon\gamma\omega$, $\phi\theta\iota\nu\acute{\theta}\omega$ from $\phi\theta\iota\omega$.

NOTE 8. "Ερθω comes from θω by annexing θω to the root; thus θ-θω, ι-θω, (§ 10. 3.) 'Ερθιω is immediately derived from ι-θω.

13. Many presents are formed from dissyllabic presents, which have ϵ in the penult, by changing the ϵ into ω and annexing $\epsilon\omega$. E. g. $\pi\acute{\epsilon}\theta\acute{\theta}\epsilon\omega$ from $\pi\acute{\epsilon}\theta\acute{\theta}\omega$.

Or by changing ϵ into ω and annexing $\alpha\omega$. E. g. $\sigma\tau\omega\phi\acute{\omega}$ from $\sigma\tau\omega\phi\acute{\omega}$.

NOTE 9. Πέτωμα gives $\pi\acute{\epsilon}\theta\acute{\theta}\omega\mu\alpha$, $\pi\acute{\epsilon}\theta\acute{\theta}\omega\mu\alpha$, and $\pi\acute{\epsilon}\theta\acute{\theta}\omega\mu\alpha$.

14. A few verbs insert σ before the last consonant of the root. E. g. $\mu\acute{\iota}\sigma\gamma\omega$ from $\mu\acute{\iota}\iota\Omega\Omega$.

NOTE 10. Διδάσκω comes from $\Delta\iota\Delta\alpha\chi\Omega$ by changing χ into κ after the σ . Πάρεχω is formed from $\Pi\Lambda\Theta\Omega$ by inserting σ before θ , and changing θ into χ .

15. A few verbs annex $\sigma\omega$ to the root. E. g. $\alpha\acute{\nu}\acute{\xi}\omega$ from $\alpha\acute{\nu}\acute{\xi}\Omega$, $\pi\acute{\epsilon}\sigma\Omega$ from $\pi\acute{\epsilon}\sigma\Omega$. (§§ 9. 2 : 10. 2.)

16. A few change ϵ into ι . E. g. $\pi\acute{\iota}\tau\omega$ from $\pi\acute{\epsilon}\tau\omega$, $\sigma\pi\acute{\iota}\eta\mu\omega$ from $\sigma\pi\acute{\epsilon}\eta\mu\omega$. (§ 96. 5.)

NOTE 11. All the tenses of verbs in *πιω*, *σσω*, *ζω* (§ 96. 4), *νω* (§ 96. 5), *λλω*, *ρρω*, *ανω* or *αινω* (§ 96. 7), *σκω*, *ισκω*, *νυω*, *αθω*, *εθω*, *υθω*, *ξω* (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in *ω* (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

ΘΝΑΩ from *ΘΑΝΩ*

ΤΜΕΩ " *τέμω*

ΘΡΟΩ " *ΘΟΡΩ*.

18. In many instances, the *penult* of the original present is *lengthened*:

ᾳ becomes η or αι · as *ΛΑΒΩ*, *ΛΗΒΩ* · *ΦΑΝΩ*, *φαίνω*.

ι — ει, and, before a liquid, ι · as *ΕΡΙΠΩ*, *έρειπω* · *ΚΡΙΝΩ*, *κρίνω*.

ε — ει (rarely η); as *ΣΠΕΡΩ*, *σπείρω*.

ο — ου as *ΑΚΟΩ*, *ἀκούω*.

υ — ευ, and, before a liquid, υ · as *ΦΤΓΩ*, *φεύγω* · *ΑΙΣΧΤΝΩ*, *αἰσχύνω*.

On the other hand, αι is shortened into α, ει into ι or ε, ευ into υ, η into α (rarely into ε), ι into ι, ου into ο, υ into υ.

NOTE 12. Sometimes ευ in the penult is shortened into ε. See the Anomalous *ἀλέομαι*, *θέω* *run*, *πλέω*, *πνέω*, *ρέω* *flow*, *χέω*.

NOTE 13. *Ἐλαύνω* comes from *ιλαύω* by lengthening α into ευ, and annexing ω to the root. (§ 96. 5.)

19. The radical vowel is often either ε, α, or ο (rarely ω). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. *ΣΠΕΡΩ*, *ΣΠΑΡΩ*, *ΣΠΟΡΩ*.

NOTE 14. In some instances the diphthongs ει and ευ are changed into οι and ου respectively. See the Anomalous *ΔΕΙΩ*, *ΕΙΔΩ*, *εἰκω*, *ΕΛΕΤΘΩ*, *πειθω*.

IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop ω of the present, annex ον, and prefix its augment. E. g.

τύπω imperf. *ἔτυπτον*

FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop ω of the present, annex $\kappa\alpha$, and prefix its augment. E. g.

παίω	perf.	πέπαυκα
φιλέω	"	πεφίληκα (§ 95)
δηλώω	"	δεδήλωκα (ibid.)
ἔδω	"	ῆκα (§ 10. 4)
πειθώ	"	πέπεικα (ibid.)
ἐπιέζω	"	ῆπικα (ibid.).

So τιμάω, τετιμηκα (§ 95); δράω, δέδρακα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἄγγελλω, ἵγγελκα· ψάλλω, ἔψαλκα· φαίνω, πέφαγκα· καθαίρω, κεκάθαρκα. (§ 96. 6, 18.)

(2) When the radical vowel is either ϵ , α , or \circ , the first perfect of *dissyllabic liquid verbs* takes α . E. g. σιέλλω, ἔσταλκα· φθείρω, ἔφθαρκα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop ν in the first perfect active. Thus, κίνλικα, κίνρικα, κίνλυκα.

2. To form the perfect active of mute verbs whose root ends in a labial (π , β , φ) or a palatal (χ , γ , χ), drop ω of the present, annex α , change the preceding smooth or middle mute into its corresponding rough mute (φ , χ), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	"	γέγραφα
πλέκω	"	πέπλεχα.

So τύπτω, τέτυφα· πρύσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 98. 1, 2) is called the FIRST PERFECT ACTIVE.

NOTE 2. The first perfect of the following verbs changes the radical vowel \circ into ϵ (§ 96. 19): κλίνω, κίνλιφα· πίμπω, πίκμιφα· τρίφω, τίτριφα (sometimes τίτρεφα). See also the Anomalous ἄγω, ἔδω, ΕΝΕΓΚΩ, λίγω collect, and τρίφω.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes ω into ϵ (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

99. Some verbs form their perfect active also by dropping *ω* of the present, annexing *α*, and prefixing the augment. E. g.

σήπω perf. *σέσηπα*.

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

ἄγγυμι (<i>ΑΓΩ</i>),	ἔαγα.	κενύθω, κέκενθα.
ἀκούω (<i>ΑΚΟΩ</i>),	ακήκοα.	κήδω, κέκηδα.
ἀνδάνω (<i>ΑΔΩ</i>),	ἔαδα.	κλάζω (<i>ΚΛΑΓΩ</i>), κέκληγα, κε- κλαγγα.
ΑΝΕΘΩ,	ἀνήνοθα..	κόπτω (<i>ΚΟΠΩ</i>), κέκοπδ.
ἀνώγω,	ἄνωγα.	κράζω (<i>ΚΡΑΙΓΩ</i>), κέκραγα.
ἀραρίσκω (<i>ΑΡΩ</i>),	ἄραρα.	κτείνω (<i>ΚΤΕΝΩ</i>), ἔκτονα.
βαίνω (<i>ΒΑΩ</i>),	βέβαια.	λάμπω, λέλαμπα.
βιβράσκω (<i>ΒΡΩ</i>),	part. βεβρώς.	λανθάνω (<i>ΛΑΘΩ</i>), λέληθα.
βούλομαι (<i>ΒΟΤΛΩ</i>),	βέβουλα.	λάσκω (<i>ΛΑΚΩ</i>), λέλάκα.
βριθώ,	βέβρεθα.	λείπω, λέλοιπα.
γηθέω (<i>ΙΗΘΩ</i>),	γέγηθα.	μαίνω (<i>ΜΑΝΩ</i>), μέμηνα.
γίγνομαι (<i>ΓΕΝΩ</i> , <i>ΓΑΩ</i>),	γέγο- να, γέγαμα.	μάρπιω (<i>ΜΑΡΠΩ</i>), μέμαρπα.
ΓΩΝΩ,	γέγωνα.	μάώ, μέμια.
δαιώ (<i>ΔΑΩ</i>),	δέδηα.	ΜΕΙΡΩ (<i>ΜΕΡΩ</i>), ἔμμορφα.
ΔΑΩ,	δέδια.	μέλω, μέμηλα.
δέρκομαι,	δέδορχα.	ΜΕΝΩ, μέμογα.
δίω,	δέδια.	μητκάόμαι (<i>ΜΑΚΩ</i>), μέμηκα.
δουπέω (<i>ΔΟΤΠΩ</i>),	δέδουπα.	όζω (<i>ΟΔΩ</i>), ὄδωδα.
ΔΡΕΜΩ,	δέδρομα.	οἴγω, ἔωγα.
ἔγειρω (<i>ΕΓΕΡΩ</i>),	ἔγρηγορα.	όλλυμι (<i>ΟΛΩ</i>), ὄλωλα.
ἔδω,	ἔδηδα.	ΟΙΩ, ὄπωπα.
ἔθω,	εἴωθα.	όργυμι (<i>ΟΡΩ</i>), ὄρωρα.
ΕΙΔΩ,	οίδα.	πάσχω (<i>ΠΑΘΩ</i>), πέπονθα, πέ- πηθα.
εῖκω,	ἔοικα, οίκα, είκα.	πειθω, πέποιθα.
ΕΛΕΤΘΩ (<i>ΕΛΤΘΩ</i>),	μήλυνθα.	πέρδω, πέπορθα.
ἔλπω,	ἔοιπα.	πήγνυμι (<i>ΠΑΓΩ</i>), πέπηγα.
ΕΝΕΘΩ,	ἐνήνοθα.	πειπτω (<i>ΠΕΤΩ</i>), part. πεπτώς.
ἔρειπω (<i>ΕΡΙΠΩ</i>),	ἔρηριπα.	πλήθω, πέπληθα.
ἔχω,	ἔχωκα.	πλήσσω (<i>ΠΛΑΓΩ</i>), πέπληγα.
Θάλλω (<i>ΘΑΛΩ</i>),	τέθηλα.	πρόσσω (<i>ΠΡΑΓΩ</i>), πέπρᾶγα.
ΘΑΦΩ,	τέθηπα.	φῆγνυμι (<i>ΡΑΓΩ</i>), ἔρφωγα.
Θυήσκω (<i>ΘΝΑΩ</i>),	τέθναα.	φιγέω (<i>ΡΙΓΩ</i>), ἔφιγα.
ἴστημι (<i>ΣΤΑΩ</i>),	ἔσταα.	

σαίρω (ΣΑΡΩ), σέσηρα.	φεύγω, πέφενγα.
σήπω, σέσηπα.	φθείρω (ΦΘΕΡΩ), ἔφθορα.
σπείρω (ΣΠΕΡΩ), ἔσπορα.	φρίσω (ΦΡΙΚΩ), πέφρικα.
στέλλω (ΣΤΕΛΩ), ἔστολα.	ΦΤΖΩ, part. πεφυζώς.
στέργω, ἔστοργα.	φύω, πέφνα.
τήκω, τέτηκα.	χαίνω (ΧΑΝΩ), κέχηγα.
τίκτω (ΤΕΚΩ), τέτοκα.	χανδύνω (ΧΑΔΩ), κέχανδα.
ΤΛΑΣΩ, τέτλα.	χέζω (ΧΕΔΩ), κέχοδα.
τρίζω (ΤΡΙΤΩ), τέτριγα	χλάζω (ΧΛΑΔΩ), κέχλαδα.
φαινω (ΦΑΝΩ), πέφηνα.	

NOTE. In Homer, a few pure verbs in *αω*, *ιω*, form their second perfect *participle* by changing *α* or *ι* into *η* and annexing *άι*. E. g. βαρίω, βιβαρηώς.

FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. ἐτετύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἡχηκόειν.

FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παίνω	fut.	παίσω
φιλέω	"	φιλήσω (§ 95)
δηλόω	"	δηλώσω (ibid.)
λείπω	"	λείψω (§ 5. 2)
πλέκω	"	πλέξω (ibid.).

So τιμάω, τιμήσω (§ 95); δράω, δρᾶσω (ibid.); τίω, τῖσω (ibid.); δακρύω, δακρῦσω (ibid.); τρίψω, τρίψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ἄδω (§ 10. 2); πείθω, πείσω (ibid.); ἀπίζω, ἀπίσω (ibid.); σπείδω, σπείσω (§ 12. 5).

The future thus formed, is called the FIRST FUTURE ACTIVE.

NOTE 1. Futures in $\xi\sigma\omega$, from verbs in $\iota\zeta\omega$, often drop the σ , and are inflected like *contract verbs* in $\sigma\omega$ (§ 116). E. g.

$\kappa\omega\mu\iota\zeta\omega$, fut. $\kappa\omega\mu\sigma\omega$, $\kappa\omega\mu\omega$, $\iota\sigma\iota\varsigma$, $\iota\sigma\iota$, dual $\iota\sigma\iota\tau\sigma\tau$, plur. $\iota\sigma\iota\mu\sigma\tau$, $\iota\sigma\iota\tau\tau$, $\iota\sigma\iota\sigma\tau$.

NOTE 2. Some futures in $\dot{\alpha}\sigma\omega$ and $\varepsilon\sigma\omega$ often drop the σ , and are contracted like verbs in $\alpha\omega$ and $\varepsilon\omega$. (ibid.) E. g.

$\dot{\alpha}\lambda\alpha\omega$	fut. $\dot{\alpha}\lambda\alpha\sigma\omega$, $\dot{\alpha}\lambda\alpha\omega$
$\delta\iota\alpha\sigma\kappa\epsilon\delta\dot{\alpha}\zeta\omega$	" $\delta\iota\alpha\sigma\kappa\epsilon\delta\dot{\alpha}\sigma\omega$, $\delta\iota\alpha\sigma\kappa\epsilon\delta\dot{\alpha}\omega$
$\tau\epsilon\lambda\epsilon\omega$	" $\tau\epsilon\lambda\epsilon\sigma\omega$, $\tau\epsilon\lambda\epsilon\omega$

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in $\sigma\omega$ (ibid.). E. g. $\nu\omega\mu\epsilon\iota\omega$, fut. $\nu\omega\mu\epsilon\iota\sigma\omega$, Doric $\nu\omega\mu\epsilon\iota\sigma\omega$.

NOTE 4. The Doric often forms futures in $\xi\omega$ from *pure verbs* or from verbs in $\zeta\omega$, which among the Attics have $\sigma\omega$ in the future. E. g. $\gamma\epsilon\lambda\alpha\omega$, $\gamma\epsilon\lambda\alpha\zeta\omega$ · $\kappa\omega\mu\iota\zeta\omega$, $\kappa\omega\mu\iota\zeta\omega$.

NOTE 5. The poets often use $\sigma\sigma\omega$ for $\sigma\omega$, in order to make the preceding syllable long by position. E. g. $\dot{\alpha}\nu\omega$, $\dot{\alpha}\nu\omega\sigma\sigma\omega$ · $\gamma\epsilon\lambda\alpha\omega$, $\gamma\epsilon\lambda\alpha\sigma\sigma\omega$.

§ 103. To form the future active of a *liquid verb*, drop ω of the simple present, and annex $\varepsilon\omega$ contracted $\tilde{\omega}$. E. g.

$\mu\epsilon\iota\omega$	fut. $\mu\epsilon\iota\epsilon\omega$	contr. $\mu\epsilon\iota\tilde{\omega}$
$\chi\dot{\rho}\iota\omega$	" $\chi\dot{\rho}\iota\gamma\epsilon\omega$	$\chi\dot{\rho}\iota\tilde{\omega}$, (§ 96. 18)
$\dot{\alpha}\mu\dot{\nu}\omega$	" $\dot{\alpha}\mu\dot{\nu}\gamma\epsilon\omega$	$\dot{\alpha}\mu\dot{\nu}\tilde{\omega}$, (ibid.)
$\kappa\alpha\dot{\theta}\alpha\dot{\rho}\omega$	" $\kappa\alpha\dot{\theta}\alpha\dot{\rho}\epsilon\omega$	$\kappa\alpha\dot{\theta}\alpha\dot{\rho}\tilde{\omega}$, (ibid.)
$\kappa\tau\epsilon\iota\omega$	" $\kappa\tau\epsilon\epsilon\omega$	$\kappa\tau\epsilon\tilde{\omega}$, (ibid.)
$\sigma\tau\epsilon\lambda\omega$	" $\sigma\tau\epsilon\lambda\epsilon\omega$	$\sigma\tau\epsilon\lambda\tilde{\omega}$, (§ 96. 6.)

The future thus formed has been called the **SECOND FUTURE ACTIVE**.

NOTE 1. A few *liquid verbs* have their future in $\sigma\omega$. Such are $\pi\dot{\nu}\epsilon\omega$, $\pi\dot{\nu}\epsilon\sigma\omega$ · $\varphi\dot{\nu}\epsilon\omega$, $\varphi\dot{\nu}\epsilon\sigma\omega$ · $\pi\dot{\iota}\lambda\lambda\omega$ (ΚΕΛΩ), $\pi\dot{\iota}\lambda\omega$. See also the Anomalous $\dot{\alpha}\epsilon\mu\dot{\iota}\sigma\omega$, $\dot{\alpha}\epsilon\mu\dot{\iota}\sigma\mu\omega$.

NOTE 2. The *pure* and *mute verbs* have no second future active. In the paradigm $\tau\omega\pi\tau\omega$, the second future $\tau\omega\pi\tau\omega$ is introduced merely for example's sake.

FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop ω of the present, annex $\sigma\alpha$, and prefix its augment. E. g.

παύω	aor.	ἐπαυσα
φιλέω	"	ἐφίλησα (§ 95)
δηλώω	"	ἐδήλωσα (ibid.)
λείπω	"	ἐλείψα (§ 5. 2)
πλέκω	"	ἐπλεξα (ibid.).

So τιμάω, ἐτίμησα (§ 95); δράω, ἐδρῦσα (ibid.); ἀνιάω, ἡνιάσα (ibid.); τίω, ἔτισα (ibid.); δακρύω, ἐδάκρυσα (ibid.); τρίβω, ἐτριψα (§ 8. 2); γράφω, ἐγράψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τεύχω, ἐτευχα (ibid.); ἄδω, ἔσα (§ 10. 2); πειθω, ἐπεισα (ibid.); ἐλπίω, ἔλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex α instead of $\sigma\alpha$. See the Anomalous ἀλίσσω, δατίσσω, ΕΙΠΩ, ΕΝΕΓΚΩ, ινίσω, καίω, σινώ, χίω.

NOTE 2. Three verbs take α instead of $\sigma\alpha$. See the Anomalous δίδωμι, θημι, and φιθημι.

NOTE 3. The Dorians often form aorists in $\zeta\alpha$ from *pure verbs*, or from verbs in $\zeta\omega$. E. g. γελάω, ἐγέλυξα κομιζω, ἐκόμιξα.

NOTE 4. The poets often double the σ after a short vowel. E. g. ἀνύω, ἡνυσσα · γελάω, ἐγέλισσα.

2. To form the aorist active of a *liquid verb*, drop ω of the simple present, annex α , lengthen the penult, and prefix its augment. Λ , in the penult, is lengthened into η , and ϵ into $\varepsilon\iota$. E. g.

χρίνω	aor.	ἐχρίνα	(§ 96. 18)
ἀμύνω	"	ἡμύνα	(ibid.)
νέμω	"	ἐνείμα	(ibid.)
τίλλω	"	ἐτίλα	(§ 96. 6, 18)
σφάλλω	"	ἐσφῆλα	(ibid.)

Those liquid verbs, which have α in the penult of the present, take η or α in that of the aorist. E. g. φαίνω, ἐφηγα · καθαίρω, ἐκάθηρα or ἐκάθηρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

NOTE 5. Αἴρω and ἀλλομαι change α into η only in the indicative (in consequence of the augment). Thus, ἡρα, ἀραι, ἀραιμι, ἀροι, ἀραι, ἀραι · ἀλλομαι,

ἀλέμην, ἀλέμεινι, ἀλεσθαί, ἀλέμενος. See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid* verbs take *σα* in the first aorist active. Such are *κτίσω* (ΚΕΡΩ), *ἴκινσα* · *κίλλω* (ΚΕΔΩ), *ἴκιλσα* · *κύρω*, *ἴκυρσα* · *τίκω* (ΤΕΡΩ), *ἴτιρσα*. See also the Anomalous *ἀραρίσκω*, *ιλλάω*, *ὅρνυμι*.

§ 105. Some verbs form their aorist active by dropping *σ* of the present, annexing *ον*, and prefixing the augment. E. g.

τέμω aor. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

δύω, ἤγαγον.	ἔρεικω (ΕΡΙΚΩ), ἤρικον.
ἀκαρίζω (ΑΧΩ), ἤκαχον.	ἔρείπω (ΕΡΙΠΩ), ἤριπον.
ἀλέξω (ΑΛΕΚΩ), ἤλαλκον.	ἔρυγγάνω (ΕΡΤΓΩ), ἤρυγγον.
ἀλιταίνω (ΑΛΙΤΩ), ἤλιτον.	ἔρυκω, ἔρύκακον.
ἀλφαίνω (ΑΛΦΩ), ἤλφον.	εύρισκω (ΕΓΡΩ), εύρον.
ἀμαρτάνω (ΑΜΑΡΤΣΩ), ἤμαρτον.	ἔχω, ἔσχον.
ἀμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ-	ΘΑΦΩ, ἔταφον.
πλακον οτ ἤπλακον.	θιγγάνω (ΘΙΓΩ), ἔθιγον.
ἀνδάρω (ΑΔΩ), ἔαδον οτ ἄδον.	θηγάνσκω (ΘΑΝΩ), ἔθανον.
ἀπαφίσκω (ΑΦΩ), ἤπαφον.	θρώσκω (ΘΟΡΩ), ἔθορον.
ἀραρίσκω (ΑΡΩ), ἤραρον.	ΚΑΔΩ, κέκαδον.
ΑΤΡΩ, αὐδον.	καίνω (ΚΑΝΩ), ἔκανον.
βάλλω (ΒΑΛΩ), ἔβαλον.	κάμνω (ΚΑΜΩ), ἔκαμον.
βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.	κεύθω (ΚΤΘΩ), ἔκυθον.
βλώσκω (ΜΟΛΩ), ἔμολον.	κιχάνω (ΚΙΧΩ), ἔκιχον.
ΒΡΑΧΩ, ἔβραχον.	κλάζω (ΚΛΑΙΩ), ἔκλαγον.
δάκρυ (ΔΑΚΩ), ἔδακον.	κράζω (ΚΡΑΙΩ), ἔκραγον.
ΔΑΩ, ἔδαον.	κτείνω (ΚΤΕΝΩ), ἔκτανον.
δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.	κτυπέω (ΚΤΤΡΙΩ), ἔκτυπον.
δέρκομαι, ἔδρακον.	λαγχάνω (ΛΑΧΩ), ἔλαχον.
ΔΙΚΩ, ἔδικον.	λαμβάνω (ΛΑΒΩ), ἔλαβον.
ΔΡΑΜΩ, ἔδραμον.	λανθάνω (ΛΑΘΩ), ἔλαθον.
ΕΙΔΩ (ΙΔΩ), είδον.	λάσκω (ΛΑΚΩ), ἔλακον.
ΕΙΠΩ, είπον.	λείπω (ΛΙΠΩ), ἔλιπον.
ΕΛΕΤΘΩ (ΕΛΤΘΩ), ἔλυθον.	μανθάνω (ΜΑΘΩ), ἔμαθον.
ΕΛΩ, είλον.	μάρπιτω (ΜΑΡΠΩ), μέμαρπον.
ΕΝΕΓΚΩ, ἤνεγκον.	ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.
ἐνίπτω (ΕΝΙΠΩ), ἔνενίπον.	μηκάομαι (ΜΑΚΩ), ἔμακον.
ἐνίσπω, ἔνισπον.	μηκάόμαι (ΜΤΚΩ), ἔμυκον.
ἐπω, ἔσπον.	οἰλισθαίνω (ΟΛΙΣΘΩ), ὄλισθον.

δέφειλω (ΟΦΕΛΩ), ὁφελον.	τίκτω (ΤΕΚΩ), ἔτεκον.
δέφλισκάνω (ΟΦΛΩ), ὁφλον.	τιτύσκομαι (ΤΤΚΩ), ἔτυχον.
πάλλω (ΠΑΛΩ), ἔπαλον.	τιμήγω (ΤΜΑΓΩ), ἔτμαγον.
πάσχω (ΠΑΘΩ), ἔπαθον.	τορέω (ΤΟΡΩ), ἔτορον.
πειθώ (ΠΙΘΩ), ἔπιθον.	τρέπω, ἔτρεπον.
πέρδω, ἔπαρδον.	τρέφω, ἔτρεφον.
πέρθω, ἔπραθον.	τρώγω (ΤΡΑΓΩ), ἔτραγον.
πίπτω (ΠΕΤΩ), ἔπεσον, ἔπετον.	τυγχάνω (ΤΤΧΩ), ἔτυχον.
πίνω (ΠΙΩ), ἔπιον.	ΦΑΙΩ, ἔφαγον.
πλήνσω (ΠΛΑΓΩ), ἔπληγον.	ΦΕΝΩ, πέφνον, ἔπεφνον.
ΠΟΡΩ, ἔπορο.	Φεύγω (ΦΤΙΩ), ἔφυγον.
πταίρω (ΠΤΑΡΩ), ἔπταρον.	Φράζω (ΦΡΑΔΩ), ἔφραδον.
στείχω (ΣΤΙΧΩ), ἔστιχον.	χάζω (ΧΑΔΩ), κέκαδον.
στυγέω (ΣΤΤΙΓΩ), ἔστυγον.	χαίνω (ΧΑΝΩ), ἔχανον.
ΤΑΓΩ, ἔταγον.	χαρδάνω (ΧΑΔΩ), ἔχαδον.
τέμνω (τέμω), ἔτεμον, ἔταμον.	ΧΡΑΙΣΜΩ, ἔχραισμον.
ΤΕΤΜΩ, ἔτετμον.	

NOTE. Some of these verbs have also a first aorist active. See ἀραιόσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτύω, μάρττω, πάσχω, πίθω, πίπτω, in the catalogue of Anomalous Verbs.

PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἔτυπτόμην.

PERFECT PASSIVE.

§ 107. To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

παύω	perf. pass.	πέπαυμαι
φιλέω	"	πεφίλημαι (§ 95)
δηλώω	"	δεδήλωμαι (ibid.)
λείπω	"	λελειμμαι (§ 8. 1)
πλέω	"	πέπλεγμαι (§ 9. 1).

So *τιμάω*, *τετίμημαι* (§ 95); *ἀνιάω*, *ητιᾶμαι* (*ibid.*); *τίω*, *τέτι-μαι* (*ibid.*); *δακρύω*, *δεδάκρυμαι* (*ibid.*); *τρίβω*, *τέτριμμαι* (§ 8. 1); *γράφω*, *γέγραμμαι* (*ibid.*); *λέγω*, *λέλεγμαι*; *τεύχω*, *τέ-τενγμαι* (§ 9. 1); *ἄδω*, *ησμαι* (§ 10. 1); *πειθω*, *πέπεισμαι* (*ibid.*); *χωρίζω*, *κεχώρισμαι* (*ibid.*)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. *ἀγγέλω*, *ηγγελμαι* • *φαίνω*, *πέφαμμαι*. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either *ε*, *α*, or *ο*, the perfect passive of *dissyllabic liquid verbs* takes *α*. E. g. *στέλλω*, *ἔσταλμαι* • *φθείρω*, *ἔφθαρμαι*. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert *σ* before the terminations *μαι*, *ται*, *μεθον*, *μεθα*. E. g.

τελέω, *τετέλεσμαι* *τετέλεσται*, *τετέλεσμεθον*, *τετελέσμεθα*.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the *σ* in the perfect passive. E. g. *πλίνω*, *πίκλιμαι*.

NOTE 3. Some *liquid verbs* in *νω* change *ν* before *μ* into *σ*. E. g. *φαίνω*, *πίφασμαι* for *πέφαμμαι*.

NOTE 4. If the terminations *μαι*, *μεθον*, *μεθα*, be preceded by two consonants (except *λχ*, *λγ*, *ρχ*, *ργ*, *ρχ*), the consonant immediately preceding them is dropped. E. g. *τέρπω*, *τίτερμαι*, *τετέρμεθον*, *τετέρμεθα*.

NOTE 5. In a few instances, the epic poets retain the lingual (δ, ζ) unchanged before *μ*. E. g. *ΚΑΔΩ*, *πίκαδμαι* • *κορύσσω* (*ΚΟΡΤΘΩ*), *πίκό-ρυθμαι*.

NOTE 6. The following mute verbs change *σ* into *χ* in the perfect passive: *στρίψω*, *ἔστρεμμαι* • *τρίπω*, *τίτρεμμαι* • *τρίφω* (*ΘΡΕΦΩ*), *τίθρεμμαι* (§ 96. 19.)

PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop *μαι* of the perfect passive, annex *μην*, and prefix its augment. E. g.

τύπτω, *τέτυμμαι* plup. pass. *ἔτετύμμην*.

FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop ω of the present active, annex $\vartheta\eta\tau$, and prefix its augment. E. g.

παύω	aor. pass.	ἐπαύθην
φιλέω	"	ἐφιλήθην
δηλώω	"	ἐδηλώθην
λείπω	"	ἐλείφθην
πλέκω	"	ἐπλέχθην

(§ 95) (ibid.) (§ 7) (ibid.).

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἡνιᾶθην (ibid.); φωράω, ἐφωρᾶθην (ibid.); τρέβω, ἐτρέψθην (§ 7); γράφω, ἐγράφθην· λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην· ἄδω, ἡσθην (§ 10. 3); πείθω, ἐπείσθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.).

The aorist passive thus formed is called the FIRST AORIST PASSIVE.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλω, ἡγγέλθην· φαύω, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either ϵ , α , or \circ , the first aorist passive of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἐστάλθην· φεύγω, ἐφεύγθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before $\vartheta\eta\tau$. E. g.

τελέω, ἐτελέσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the ν in the first aorist passive. E. g. ολίνω, ἐολίνθην, commonly ἐολίθην.

§ 110. Some verbs form their aorist passive also by dropping ω of the present active, annexing $\eta\tau$, and prefixing the augment. E. g.

λέγω aor. pass. ἐλέγην.

The aorist passive thus formed is called the SECOND AORIST PASSIVE.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμ (ΑΓΩ), ἐάγην or ἐᾶγην. ἀλλάσσω (ΑΛΛΑΓΩ), ἡλλάγην.

ἀρπάζω (ΑΡΠΑΙΩ), ἡρπάγην.	πινίγοι, ἐπινίγην.
βάπτω (ΒΑΦΩ), ἐβάψην.	φέω (ΠΤΩ), ἐφέψην.
βλάπτω (ΒΛΑΒΩ), ἐβλάβην.	φίγνυμι (ΠΑΙΩ), ἐφίγαγην.
βλέπω, ἐβλέπην.	φίπτω (ΠΙΦΩ), ἐφίπτην.
βρέχω, ἐβράχην.	σήπω (ΣΑΠΩ), ἐσάπην.
γράφω, ἐγράφην.	σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
ΔΑΩ, ἐδάην.	σπείρω (ΣΠΕΡΩ), ἐσπάρην.
δαμάω (ΔΑΜΩ), ἐδάμην.	στίβω, ἐστίβην.
δέρκομαι, ἐδράκην.	στέλλω (ΣΤΕΛΩ), ἐστάλην.
δέρω, ἐδάρην.	στερέω (ΣΤΕΡΩ), ἐστέρην.
εῖλω (ΕΛΩ), ἐάλην.	στρέφω, ἐστράφην.
ζεύγινυμι (ΖΤΓΩ), ἐζύγην.	συδω, ἐσύδην.
Θάπτω (ΘΑΦΩ), ἐιάφην.	-σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
Θέρομαι, ἐθέρην.	σφάσσω (ΣΦΑΙΩ), ἐσφάγην.
Θλίβω, ἐθλίβην.	τάσσω (ΤΑΙΩ), ἐτάγην.
Θρύπτω (ΘΡΤΦΩ), ἐτρύφην.	τέμνω (τέμω), ἐτάμην.
κείω (ΚΕΡΩ), ἐκάρην.	τέρπω, ἐτάρην.
κλέπτω (ΚΛΕΠΩ), ἐκλάπην.	τέρσομαι, ἐτέρσηφ.
κλίνω, ἐκλίνην.	τίκω (ΤΑΚΩ), ἐτάκην.
κόπτω (ΚΟΠΩ), ἐκόπην.	τημήγω (ΤΜΑΓΩ), ἐτμάγην.
καίω οτ κάω, ἐκάην.	τρέπω, ἐτράπην.
κρύπτω (ΚΡΤΒΩ), ἐκρύβην.	τρέφω and τράφω, ἐτράφην.
λέγω, ἐλέγην.	τρίβω, ἐτρίβην.
λέπω, ἐλέπην.	τύπτω (ΤΤΠΩ), ἐτύπην.
μαίνω (ΜΑΝΩ), ἐμάνην.	τύφω (ΘΤΦΩ), ἐτύφην.
μίγνυμι (ΜΙΓΩ), ἐμίγην.	φαίνω (ΦΑΝΩ), ἐφάνην.
οἴγω, οἴγην.	φθείρω (ΦΘΕΡΩ), ἐφθάρην.
ορύσσω (ΟΡΤΓΩ), ὠρύγην.	φλέγω, ἐφλέγην.
πάλλω (ΠΑΛΩ), ἐπάλην.	φρασσω (ΦΡΑΓΩ), ἐφράγην.
πείρω (ΠΕΡΩ), ἐπάρην.	φρέγω, ἐφρέγην.
πήγνυμι (ΠΑΓΩ), ἐπάγην.	φύω, ἐφύην.
πλέκω, ἐπλάκην.	χαίρω (ΧΑΡΩ), ἐχάρην.
πλήσσω (ΠΛΑΓΩ), ἐπλήγην,	ψύχω (ΨΤΓΩ), ἐψύγην
ἐπλάγην.	

FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θησομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπησομαι.

§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτιψαι 3 fut. τετύψομαι.

NOTE. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

PRESENT, IMPERFECT, PERFECT, AND PLU- PERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύψομαι.

NOTE 1. When the first future active ends in *ω* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομιζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.
καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυψοῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω στελῶ 2 fut. mid. στελέομαι, contracted στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous ζέμαι, μαζάμαι, μάχομαι, πίνω, πίπτω, πίπεμαι.

FIRST AND SECOND AORIST MIDDLE

§ 115. 1. To form the first aorist middle, drop *α* of the first aorist active, and annex *αμην*. E. g.
τύπιω, *ἔτυψα* 1 aor. mid. *ἔτυψάμην*.

2. Some verbs form their aorist middle by dropping *ω* of the present active, annexing *ομην*, and prefixing the augment. E. g.

ἘΛΩ aor. mid. *εἰλόμην*.

The aorist middle thus formed is called the SECOND AORIST MIDDLE.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

<i>ἀγείρω</i> (<i>ΑΓΕΡΩ</i>), <i>ἡγερόμην</i> .	<i>κέλομαι</i> , <i>ἐκεκλόμην</i> .
<i>ἄγω</i> , <i>ἡγαγόμην</i> .	<i>λαμβάνω</i> (<i>ΛΑΒΩ</i>), <i>ἔλαβόμην</i> .
<i>αἴρω</i> (<i>ΑΡΩ</i>), <i>ἡρόμην</i> .	<i>λανθάνω</i> (<i>ΛΑΘΩ</i>), <i>ἔλαθόμην</i> . —
<i>αἰσθάνομαι</i> (<i>ΑΙΣΘΩ</i>), <i>ἡσθόμην</i> .	<i>λάσκω</i> (<i>ΛΑΚΩ</i>), <i>λελακόμην</i> . —
<i>ἀλιταίνω</i> (<i>ΑΛΙΤΩ</i>), <i>ἡλιτόμην</i> .	<i>λείπω</i> (<i>ΛΙΠΩ</i>), <i>ἔλιπόμην</i> . —
<i>ἀκαχίζω</i> (<i>ΑΧΩ</i>), <i>ἡκαχόμην</i> .	<i>ὅλλυμι</i> (<i>ΟΛΩ</i>), <i>ῳλόμην</i> . —
<i>ἄλλομαι</i> (<i>ΑΛΩ</i>), <i>ἡλόμην</i> .	<i>ὅρνυμι</i> (<i>ΟΡΩ</i>), <i>ῳρόμην</i> . —
<i>βάλλω</i> (<i>ΒΑΛΩ</i>), <i>ἔβαλόμην</i> .	<i>οὐφραίνομαι</i> (<i>ΟΣΦΡΩ</i>), <i>ῳσφρόμην</i> .
<i>γίγνομαι</i> (<i>ΓΕΝΩ</i>), <i>ἔγενόμην</i> .	<i>πειθῶ</i> (<i>ΠΙΘΩ</i>), <i>ἔπιθόμην</i> .
<i>δαίω</i> (<i>ΔΑΩ</i>), <i>ἔδαομην</i> .	<i>πέτομαι</i> , <i>ἔπτόμην</i> .
<i>ἔγείρω</i> (<i>ΕΓΕΡΩ</i>), <i>ἡγρόμην</i> .	<i>πλήσσω</i> (<i>ΠΛΑΓΩ</i>), <i>πεπληγόμην</i> .
<i>ΕΙΔΩ</i> , <i>εἰδόμην</i> .	<i>πυνθάνομαι</i> (<i>ΠΤΘΩ</i>), <i>ἔπυνθόμην</i> .
<i>ἘΛΩ</i> , <i>εἰλόμην</i> .	<i>τέμνω</i> (<i>τέμω</i>), <i>ἔταμόμην</i> .
<i>ἔπω</i> , <i>ἐσπόμην</i> .	<i>τέρπω</i> , <i>ἔταρπόμην</i> .
<i>ἔρομαι</i> , <i>ἡρόμην</i> .	<i>τίκτω</i> (<i>ΤΕΚΩ</i>), <i>ἔτεκόμην</i> .
<i>εὐρίσκω</i> (<i>ΕΤΡΩ</i>), <i>εὐρόμην</i> .	<i>τρέπω</i> , <i>ἔτρεπόμην</i> .
<i>ἔχω</i> , <i>ἐσχόμην</i> .	
<i>ἴκνεομαι</i> (<i>ἴκω</i>), <i>ἴκόμην</i> .	

NOTE. Some of these verbs have also a first aorist middle. Such are *εἴρω*, *ἄλλομαι*, *τρίπω*.

CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *ω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλέεις πλεῖς*, *πλέει πλεῖ*, *πλέομεν*, *πλέεται πλεῖται*, *πλέονται*.

REMARK. *Δίω*, *δίειν*, deviates from this analogy (§ 116. N. 1). E. g. *δίουσι διῦσι*, *δίοματι διῦματι*.

NOTE 2. For the contraction of *δηλάω*, *ζάω*, *κάω*, *πατάω*, *σμάω*, *χράω*, *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *όχυειω* for *όχυτω*.

NOTE 5. The Epic contracts *έεαι* into *εῖαι*, and *έεο* into *εῖο*. E. g. *αιδέεαι* *αιδεῖαι*, *αιδέεο* *αιδεῖο*, from *αιδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθέεαι* for *μυθέομαι*.

NOTE 6. The Epic protracts *α* or *α* (contracted) into *αα* or *αη*, and *ω* (contracted) into *οω* or *ωω* or *ωο*, and *ο* into *οφ*. E. g.

ἀγοράομαι, ἀγοράεεσθε ἀγορᾶσθε, Epic ἀγοράαυθε
πεδάω, πεδῶ, Epic πεδόω πεδάεις πεδᾶς, Epic πεδάφες
ἡβάω, ἡβάονται ἡβῶσα, Epic ἡβώωσα ἡβάοντες ἡβῶντες,
Epic ἡβώοντες
αἰτιάομαι, αἰτιάοιτο αἰτιώφτο, Epic αἰτιόφτο.

In the Epic dialect, verbs in *ω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊώω*, *δηϊόοντο δηϊοῦντο*, Epic *δηϊώάντο* *δηϊόοντεν δηϊοῖεν*, Epic *δηϊόφεν*, as if from *δηϊάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανάονται* for *μηχανάονται* from *μηχανάόμαι*.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

<i>I honor</i>	<i>I love</i>	<i>I manifest</i>
<i>S.</i> τιμάω	φιλέω	δηλώω
τιμῶ	φιλῶ	δηλῶ
τιμάεις	φιλέεις	δηλόεις
τιμᾶς	φιλεῖς	δηλοῖς
τιμάει	φιλέει	δηλόει
τιμᾶ	φιλεῖ	δηλοῖ
<i>D.</i> τιμάομεν	φιλέομεν	δηλόομεν
τιμῶμεν	φιλοῦμεν	δηλοῦμεν
τιμάετον	φιλέετον	δηλόετον
τιμᾶτον	φιλεῖτον	δηλοῦτον
τιμάετον	φιλέετον	δηλόετον
τιμᾶτον	φιλεῖτον	δηλοῦτον
<i>P.</i> τιμάομεν	φιλέομεν	δηλόομεν
τιμῶμεν	φιλοῦμεν	δηλοῦμεν
τιμάετε	φιλέετε	δηλόετε
τιμᾶτε	φιλεῖτε	δηλοῦτε
τιμάοντι(ν)	φιλέοντι(ν)	δηλόοντι(ν)
τιμῶντι(ν)	φιλοῦοντι(ν)	δηλοῦοντι(ν)

Imperfect.

<i>S.</i> ἐτίμαον	ἐφίλεον	ἐδήλοον
ἐτίμαον	ἐφίλονυ	ἐδήλονυ
ἐτίμαες	ἐφίλεες	ἐδήλοες
ἐτίμας	ἐφίλεις	ἐδήλονς
ἐτίμαοι	ἐφίλεοις	ἐδήλοις
ἐτίμα	ἐφίλει	ἐδήλοι
<i>D.</i> ἐτιμάομεν	ἐφιλέομεν	ἐδηλόομεν
ἐτιμῶμεν	ἐφιλοῦομεν	ἐδηλοῦομεν
ἐτιμάετον	ἐφιλέετον	ἐδηλόετον
ἐτιμᾶτον	ἐφιλεῖτον	ἐδηλοῦτον
ἐτιμάετην	ἐφιλέετην	ἐδηλόετην
ἐτιμᾶτην	ἐφιλεῖτην	ἐδηλοῦτην
<i>P.</i> ἐτιμάομεν	ἐφιλέομεν	ἐδηλόομεν
ἐτιμῶμεν	ἐφιλοῦομεν	ἐδηλοῦομεν
ἐτιμάετε	ἐφιλέετε	ἐδηλόετε
ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
ἐτίμαον	ἐφίλεον	ἐδήλοον
ἐτίμων	ἐφίλονυ	ἐδήλονυ

SUBJUNCTIVE MOOD.

<i>S.</i>	τιμάω	<i>S.</i>	φιλέω	<i>S.</i>	δηλόω
	τιμῶ		φιλῶ		δηλῶ
	τιμάῃς		φιλέῃς		δηλόῃς
	τιμᾶς		φιλῆς		δηλοῖς
	τιμάῃ		φιλέῃ		δηλόῃ
	τιμᾶ		φιλῆ		δηλοῖ
<i>D.</i>	τιμάωμεν	<i>D.</i>	φιλέωμεν	<i>D.</i>	δηλόωμεν
	τιμῶμεν		φιλῶμεν		δηλῶμεν
	τιμάῃτον		φιλέῃτον		δηλόῃτον
	τιμᾶτον		φιλῆτον		δηλῶτον
	τιμάῃτον		φιλέῃτον		δηλόῃτον
	τιμᾶτον		φιλῆτον		δηλῶτον
<i>P.</i>	τιμάωμεν	<i>P.</i>	φιλέωμεν	<i>P.</i>	δηλόωμεν
	τιμῶμεν		φιλῶμεν		δηλῶμεν
	τιμάῃτε		φιλέῃτε		δηλόῃτε
	τιμᾶτε		φιλῆτε		δηλῶτε
	τιμάωσι(ν)		φιλέωσι(ν)		δηλόωσι(ν)
	τιμῶσι(ν)		φιλῶσι(ν)		δηλῶσι(ν)

OPTATIVE MOOD.

<i>S.</i>	τιμάοιμι	<i>S.</i>	φιλέοιμι	<i>S.</i>	δηλόοιμι
	τιμῶμι		φιλοῖμι		δηλοῖμι
	τιμάοις		φιλέοις		δηλόοις
	τιμῶς		φιλοῖς		δηλοῖς
	τιμάοι		φιλέοι		δηλόοι
	τιμῶ		φιλοῖ		δηλοῖ
<i>D.</i>	τιμάοιμεν	<i>D.</i>	φιλέοιμεν	<i>D.</i>	δηλόοιμεν
	τιμῶμεν		φιλοῖμεν		δηλοῖμεν
	τιμάοιτον		φιλέοιτον		δηλόοιτον
	τιμῶτον		φιλοῖτον		δηλοῖτον
	τιμάοιτην		φιλέοιτην		δηλόοιτην
	τιμῶτην		φιλοῖτην		δηλοῖτην
<i>P.</i>	τιμάοιμεν	<i>P.</i>	φιλέοιμεν	<i>P.</i>	δηλόοιμεν
τιμῶμεν		φιλοῖμεν		δηλοῖμεν	
τιμάοιτε		φιλέοιτε		δηλόοιτε	
τιμῶτε		φιλοῖτε		δηλοῖτε	
τιμάοιεν		φιλέοιεν		δηλόοιεν	
τιμῶεν		φιλοῖεν		δηλοῖεν	

Or thus (§ 87. N. 2).

τιμάῃν, φέης, οὐη
φέμεν, φήτον, φήτην
φέμεν, φήτε, φήσαν

φιλοῖην, οίης, οίη
οίημεν, οίητον, οιήτην
οίημεν, οίητε, οιήσαν

δηλοῖην, οίης, οίη
δηλοῖμεν, οίητον, οιήτην
οίημεν, οίητε, οιήσαν

IMPERATIVE MOOD.

<i>S.</i>	<i>τίμας</i>	<i>S.</i>	<i>φίλες</i>	<i>S.</i>	<i>δηλος</i>
	<i>τίμα</i>		<i>φίλει</i>		<i>δηλον</i>
	<i>τιμαέτω</i>		<i>φιλεέτω</i>		<i>δηλοέτω</i>
	<i>τιμάτω</i>		<i>φιλείτω</i>		<i>δηλούτω</i>
<i>D.</i>	<i>τιμάετον</i>	<i>D.</i>	<i>φιλεέτον</i>	<i>D.</i>	<i>δηλοέτον</i>
	<i>τιμάτον</i>		<i>φιλείτον</i>		<i>δηλούτον</i>
	<i>τιμαέτων</i>		<i>φιλεέτων</i>		<i>δηλοέτων</i>
	<i>τιμάτων</i>		<i>φιλείτων</i>		<i>δηλούτων</i>
<i>P.</i>	<i>τιμάετε</i>	<i>P.</i>	<i>φιλεέτε</i>	<i>P.</i>	<i>δηλοέτε</i>
	<i>τιμάτε</i>		<i>φιλείτε</i>		<i>δηλούτε</i>
	<i>τιμαέτωσαν ορ</i>		<i>φιλεέτωσαν ορ</i>		<i>δηλοέτωσαν ορ</i>
	<i>τιμαόγτων</i>		<i>φιλεόγτων</i>		<i>δηλοόγτων</i>
	<i>τιμάτωσαν ορ</i>		<i>* φιλείτωσαν ορ</i>		<i>δηλούτωσαν ορ</i>
	<i>τιμώντων</i>		<i>φιλούντων</i>		<i>δηλούντων</i>

INFINITIVE MOOD.

<i>τιμάειν</i>	<i>φιλέειν</i>	<i>δηλόειν</i>
<i>τιμᾶν</i>	<i>φιλᾶν</i>	<i>δηλοῦν</i>

PARTICIPLE.

<i>τιμάων, ἀουσα, ἀον</i>	<i>φιλέων, ἔουσα, ἔον</i>	<i>δηλόων, ὄουσα, ὄον</i>
<i>τιμῶν, ὥσα, ὥν</i>	<i>φιλῶν, ούσα, ούν</i>	<i>δηλῶν, ούσα, ούν</i>
<i>G. ἀοντος, ὥντος</i>	<i>G. ἔοντος, ούντος</i>	<i>G. ὄοντος, ούντος</i>

PASSIVE AND MIDDLE.

INDICATIVE MOOD.—Present.

<i>S.</i>	<i>τιμάομαι</i>	<i>S.</i>	<i>φιλέομαι</i>	<i>S.</i>	<i>δηλόμαι</i>
	<i>τιμώμαι</i>		<i>φιλούμαι</i>		<i>δηλούμαι</i>
	<i>τιμάῃ</i>		<i>φιλέῃ ορ -έει</i>		<i>δηλόῃ</i>
	<i>τιμᾶ</i>		<i>φιλῆῃ ορ -έει</i>		<i>δηλοῖ</i>
	<i>τιμάεται</i>		<i>φιλέεται</i>		<i>δηλόεται</i>
	<i>τιμάται</i>		<i>φιλείται</i>		<i>δηλούται</i>
<i>D.</i>	<i>τιμαόμεθον</i>	<i>D.</i>	<i>φιλέόμεθον</i>	<i>D.</i>	<i>δηλοόμεθον</i>
	<i>τιμώμεθον</i>		<i>φιλούμεθον</i>		<i>δηλούμεθον</i>
	<i>τιμάεσθον</i>		<i>φιλέεσθον</i>		<i>δηλόεσθον</i>
	<i>τιμᾶσθον</i>		<i>φιλεῖσθον</i>		<i>δηλούσθον</i>
	<i>τιμάεσθον</i>		<i>φιλέεσθον</i>		<i>δηλόεσθον</i>
	<i>τιμᾶσθον</i>		<i>φιλεῖσθον</i>		<i>δηλούσθον</i>
<i>P.</i>	<i>τιμαόμεθα</i>	<i>P.</i>	<i>φιλέόμεθα</i>	<i>D.</i>	<i>δηλοόμεθα</i>
	<i>τιμώμεθα</i>		<i>φιλούμεθα</i>		<i>δηλούμεθα</i>
	<i>τιμάεσθε</i>		<i>φιλέεσθε</i>		<i>δηλόεσθε</i>
	<i>τιμᾶσθε</i>		<i>φιλεῖσθε</i>		<i>δηλούσθε</i>
	<i>τιμάονται</i>		<i>φιλέονται</i>		<i>δηλόονται</i>
	<i>τιμῶνται</i>		<i>φιλούνται</i>		<i>δηλούνται</i>

Imperfect.

S.	έτιμαόμην έτιμωμην έτιμάον έτιμῶ έτιμάστο έτιμάτο	S.	έφιλεόμην έφιλούμην έφιλέον έφιλοῦ έφιλέστο έφιλεῖτο	S.	έδηλοόμην έδηλούμην έδηλόον έδηλοῦ έδηλόστο έδηλοῦτο
D.	έτιμαόμεθον έτιμωμεθον έτιμάσσθον έτιμᾶσθον έτιμαιεσθην έτιμάσθην	D.	έφιλεόμεθον έφιλούμεθον έφιλέεσθον έφιλεῖσθον έφιλεσθην έφιλείσθην	D.	έδηλοόμεθον έδηλούμεθον έδηλόεσθον έδηλοῦσθον έδηλοεσθην έδηλούσθην
P.	έτιμαόμεθα έτιμωμεθα έτιμάσσθε έτιμᾶσθε έτιμάσσοντο έτιμῶντο	P.	έφιλεόμεθα έφιλούμεθα έφιλέεσθε έφιλεῖσθε έφιλέσσοντο έφιλοῦσσοντο	P.	έδηλοόμεθα έδηλούμεθα έδηλόεσθε έδηλοῦσθε έδηλόσσοντο έδηλοῦσσοντο

SUBJUNCTIVE MOOD.

S.	τιμάωμαι τιμῶμαι τιμάῃ τιμᾶ τιμάηται τιμᾶται	S.	φιλέωμαι φιλῶμαι φιλέῃ φιλῆ φιλέηται φιλῆται	S.	δηλόωμαι δηλῶμαι δηλόῃ δηλοῖ δηλόηται δηλῶται
D.	τιμαόμεθον τιμῶμεθον τιμάησθον τιμᾶσθον τιμάησθον τιμᾶσθον	D.	φιλέωμεθον φιλῶμεθον φιλέησθον φιλῆσθον φιλέησθον φιλῆσθον	D.	δηλοώμεθον δηλῶμεθον δηλόησθον δηλῶσθον δηλόησθον δηλῶσθον
P.	τιμαόμεθα τιμῶμεθα τιμάησθε τιμᾶσθε τιμάησσονται τιμῶνται	D.	φιλέωμεθα φιλῶμεθα φιλέησθε φιλῆσθε φιλέωνται φιλῶνται	P.	δηλοώμεθα δηλῶμεθα δηλόησθε δηλῶσθε δηλόησσονται δηλῶσσονται

OPTATIVE MOOD.

S. τιμαοίμην
τιμώμην
τιμάοιο
τιμῶ
τιμάοιτο
τιμῶτο

D. τιμαοίμεθον
τιμώμεθον
τιμάοισθον
τιμῶσθον
τιμαοίσθην
τιμῶσθην

P. τιμαοίμεθα
τιμώμεθα
τιμάοισθε
τιμῶσθε
τιμάοιντο
τιμῶντο

S. φιλεοίμην
φιλοίμην
φιλέοιο
φιλῶ
φιλέοιτο
φιλῶτο

D. φιλεοίμεθον
φιλοίμεθον
φιλέοισθον
φιλῶσθον
φιλεοίσθην
φιλῶσθην

P. φιλεοίμεθα
φιλοίμεθα
φιλέοισθε
φιλῶσθε
φιλέοιντο
φιλῶντο

S. δηλοοίμην
δηλοίμην
δηλόοιο
δηλῶ
δηλόοιτο
δηλῶτο

D. δηλοοίμεθον
δηλοίμεθον
δηλόοισθον
δηλῶσθον
δηλοοίσθην
δηλῶσθην

P. δηλοοίμεθα
δηλοίμεθα
δηλόοισθε
δηλῶσθε
δηλόοιντο
δηλῶντο

IMPERATIVE MOOD.

S. τιμάου
τιμῶ
τιμαίσθω
τιμάσθω

D. τιμάεσθον
τιμᾶσθεν
τιμαέσθων
τιμάσθων

P. τιμάεσθε
τιμᾶσθε
τιμαέσθωσαν οΓ
τιμαέσθων
τιμάσθωσαν οΓ
τιμάσθων

S. φιλέου
φιλοῦ
φιλέεσθω
φιλείσθω

D. φιλέεσθον
φιλείσθον
φιλεέσθων
φιλείσθων

P. φιλέεσθε
φιλεύσθε
φιλεέσθωσαν οΓ
φιλεέσθων
φιλείσθωσαν οΓ
φιλείσθων

S. δηλόου
δηλοῦ
δηλοέσθω
δηλούσθω

D. δηλόεσθον
δηλοῦσθων
δηλοέσθων
δηλούσθων

P. δηλόεσθε
δηλοῦσθε
δηλοέσθωσαν οΓ
δηλοέσθων
δηλούσθωσαν οΓ
δηλούσθων

INFINITIVE MOOD.

τιμάεσθαι
τιμᾶσθαι

φιλέεσθαι
φιλείσθαι

δηλόεσθαι
δηλοῦσθαι

PARTICIPLE.

τιμαόμενος, η, ον
τιμώμενος, η, ον

φιλεόμενος, η, ον
φιλούμενος, η, ον

δηλοόμενος, η, ον
δηκούμενος, η, ον

VERBS IN *ML*.

§ 117. 1. Some verbs in *ω*, *εω*, *οω*, *υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μς* may be inflected like verbs in *ω*. E. g. *π.θεω*, *πεινω*, *πεινειν*, for *π.θεμι*, *πεινω*, *πεινειν*, imperf. *π.θειων*, *πεινων*, *πεινειν*, for *π.θειην*, *πεινην*, *πεινειν*.

2. The radical vowel (*a*, *e*, *o*, *u*) is *lengthened* in the *singular* of the *present* and *imperfect* **INDICATIVE ACTIVE**. *A* and *o* become *æ*, and *o* becomes *œ*.

The first and third persons singular of the present indicative active end in *μι*, *στι*, respectively. (§ 84. N. I.) E. g.

ἴσταώ	gives	ἴστημι, ης, ησι·	ἴστην, ης, η·
τιθέω	"	τιθημι, ης, ησι·	έτιθην, ης, η·
διδόω	"	διδωμι, ως, ωσι·	έδιδων, ως, ω·
δεικνύω	"	δεικνῦμι, θς, ύσι·	έδεικνυν, θς, ύ·

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *σσι*. E. g. *τιθημι*, *τιθέσσι* for *τιθεσι*, that is, for *τιθένσι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short vowel* of the root. E. g.

ἴσταώ, ἴστημι, pass. ἴσταμαι, πσαι, αταί· ἴστάμην, ασο, ατο·
 τιθέω, τίθημι, . “ τίθεμαι, εσαι, εται· ἐτίθέμην, εσο, ετο·
 διδόω, διδωμι, “ διδομαι, θσαι, οται· ἐδιδόμην, οσο, οτο·
 δεικνύω, δεικνυμι, “ δεικνυμαι, υσαι, υται· ἐδεικνύμην, υσο, υτο·

NOTE 3. The terminations *σαι*, *σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τιθησαι*, *τιθησοαι*, *τιθεσαι*, *τιθεσαι*, contracted *τιθη*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in $\eta\mu\iota$ and $\omega\mu\iota$ takes the connecting vowels and is contracted. In this case $\alpha\eta$ and $\alpha\eta$ are contracted into η and γ respectively. The subjunctive of verbs in $v\mu\iota$ follows the analogy of $\tau\acute{u}\pi\tau\omega$. E. g.

ἴσταί, ἴστημι	subj. ίστάί, ἀγ̄ς, ἀγ̄	contracted ίστω, ἥς, ἥ
τιθέω, τιθημι	“ τιθέω, ἐρ̄ς, ἐη	“ τιθῶ, ἥς, ἥ
διδόω, δίδωμι	“ διδόω, οης, οη	“ διδῶ, φ̄ς, φ̄
δεικνύω, δείκνυμι	“ δεικνύω, ιης, ιη.	

NOTE 4. In some instances the subjunctive of verbs in *μι* rejects the connecting vowel. E. g. διασκιδάνημα, διασκιδάνησι for διασκιδανήγ. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *ημι* and *ωμι* annexes to the root of the verb the endings *ηγ*, *ης*, *η*, dual *ητον*, *ητηγ*, plural *ημεν*, *ητε*, *ησαν*, preceded by *ι*. E. g.

ιστάω, ιστημι	opt. act.	ισταίην, αιης, αιη
τιθέω, τιθημι	"	τιθείην, ειης, ειη
διδόω, δίδωμι	"	διδοίην, οιης, οιη.

The optative active of verbs in *υμι* follows the analogy of *τύπιω*. E. g. δεικνύω, δεικνυμι, δεικνύοιμι, νόιο, νόι.

NOTE 5. The *dual* and *plural* of the optative active often drop *η* in which case *ησαν* becomes *ετ*. See the paradigms.

NOTE 6. In a few instances, the diphthong *αι* in the optative active of verbs in *εμι* is changed into *η*. E. g. δέμαμι, 2 aor. opt. δέηη, δέης, for δέιη, δέης.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *ημι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

ιστάω, ιστημι	opt. pas.	ισταίμην, αῖο, αῖτο
τιθέω, τιθημι	"	τιθείμην, εῖο, εῖτο
διδόω, δίδωμι	"	διδοίμην, οῖο, οῖτο

The optative passive and middle of verbs in *υμι* follows the analogy of *τύπιω*. E. g. δεικνύω, δεικνυμι, δεικνυοίμην, νόιο, νόιτο.

NOTE 7. In some instances, the optative of verbs in *υμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. δαινώ, δάινημι, pres. mid. opt. 3d pers. sing. δαινήτη (more analogically δαινητή).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. I.) E. g.

ιστάω, ιστημι	imperat.	ισταθι, ἀτω
τιθέω, τιθημι	"	τιθετι (§ 14. N. 4), ἐτω
διδόω, δίδωμι	"	διδοθι, ὄτω
δεικνύω, δεικνυμι	"	δεικνυθι, ντω

NOTE 8. The second person singular of the imperative active sometimes drops *θι*, and lengthens the radical vowel. E. g. ιστημι, ιστη for ισταθι· δεικνυμι, δεικνυ for δεικνυθι.

NOTE 9. The termination *σο* of the second person singular of the imperative passive and middle often drops the *σ*, and is contracted with the radical vowel. E. g. ιστημι, ιστασο, ιστασι contracted ιστω.

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

ἴστάω, ἴστημι	inf. act.	ἴσταναι
τιθέω, τιθημι	"	τιθέναι
διδόω, δίδωμι	"	διδόναι
δεικνύω, δείκνυμι	"	δεικνύναι.

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθα* to the root. E. g.

ἴστάω, ἴστημι	inf. pas. & mid.	ἴστασθαι, στάσθαι
τιθέω, τιθημι	"	τιθεσθαι, θέσθαι
διδόω, δίδωμι	"	δίδοσθαι, δόσθαι
δεικνύω, δείκνυμι	"	δεικνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ἴστάω, ἴστημι	part. act.	ἴστας, ἀντος, (§ 36. 2)
τιθέω, τιθημι	"	τιθείς, ἐντος, (ibid.)
διδόω, δίδωμι	"	δίδοντος, ὄντος, (ibid.)
δεικνύω, δείκνυμι	"	δεικνυόντος, ὑντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ἴστάω, ἴστημι	part. pas. & mid.	ἴσταμενος, στάμενος
τιθέω, τιθημι	"	τιθέμενος, θέμενος
διδόω, δίδωμι	"	δίδομενος, δόμενος
δεικνύω, δείκνυμι	"	δεικνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*: *Α*, when it is not preceded by *ρ*, becomes *η*. E. g. βιβάω, βιβημι, 2 aor. ἔβην, ης, ητον, ἤτην, ημεν, ητε, ησαν· imperat. βῆθι, ήτω, ητον, ητων, ητε, ητωσαν· infin. βῆναι.

NOTE 10. KTHMI and OTTHMI retain the short vowel in the second aorist active. See the Anomalous *κτείνω* and *ώνταν*. See also *κλύω*.

Δέωμι and *σίθημι* lengthen the vowel only in the singular of the second aorist indicative, and in the second-aorist infinitive. See the paradigms.

NOTE 11. The *second person singular* of the second aorist *imperative*, in a few instances, takes *ε* instead of *η*. See the Anom. δίδωμι, ἔχω, ἴημι, *σίθημι*, φέιω.

NOTE 12. The imperatives βῆθι and *στῆθι*, from *βίβημι* and *ἴστημι*, in composition, often drop *θι*, and change *η* into *ε*. E. g. *κατέβε* for *κατέβαθι*.

NOTE 13. The verbs *σίθημι*, *ἴημι*, and *δίδωμι*, lengthen *ε* and *ο* into *η* and *ω* in the second aorist active infinitive: thus, *Θῆναι*, *ἴηναι*, *δούναι*.

NOTE 14. KTIΩMI, ΠΙΙΜΙ, ΦΘΙΩΜΙ, and ΠΑΛΩΜΙ, in some of the parts of the second aorist follow the analogy of verbs in *ημι* or *ωμι*. See the Anomalous KTIΩ, *σίνω*, *φθίνω*, and *πλάνω*.

NOTE 15. In a few instances, the *SECOND AORIST MIDDLE* lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous *βάλλω*, *μιχάνω*, *ένίνημι*, *πίρκλημι*.

NOTE 16. Those verbs in *υμι*, of which the present is used.

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείχνυμι* has no second aorist; and *ἔρη* comes from the obsolete *ΦΤΜΙ*.

In order, therefore, to complete the paradigm of verbs in *μι*, the second aorist of *ΔΤΜΙ* is subjoined to *δείχνυμι*.

NOTE 17. DIALECTS. (1) In the **INDICATIVE** the Doric has *τι*, *ντι*, for *σι*, *ρσι*. E. g. *τιθητι*, *τιθέται*. (§ 84. N. 6.)

(2) In the **imperfect** and **second aorist** indicative, the Epic and Ionic dialects often use *σκον*, *σκόμην*, in which case the radical vowel always remains short. E. g. *τιθημι*, *τιθεσκον* for *τιθηγ*·*ιστημι*, *στάσκον* for *ἔστηγ*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the **third person plural** of the **imperfect** and **second aorist** active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι*, *ἴσταν* for *ἔστη-σαν*·*τιθημι*, *ἴτιθεν* for *ἔτιθεσαν*·*ΔΤΜΙ*, *ἔδην* for *ἔδεσαν*.

(4) The Ionic often uses *αται*, *ατο*, in the indicative passive and middle. E. g. *τιθημι*, *τιθέαται*, *ἔτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted **SUBJUNCTIVE**. E. g. *τιθημι*, *θέω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τιθημι*, *θελω*, *θήγς*, for *θέω*, *θέγς*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τιθημι*, *θείομεν* for *θελωμεν*. (§ 86. N. 3.)

(8) In the **third person singular** of the subjunctive active, it sometimes uses *σι*. E. g. *διδωμι*, *δῷσι* for *δῷ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *διδωμι*, *δώω*, *δώγς*, for *δῷ*, *δώς*.

(10) The epic poets sometimes lengthen the radical vowel in the **INFINITIVE ACTIVE**, and **PARTICIPLE PASSIVE** and **MIDDLE**. E. g. *τιθημι*, *τιθήμεται*, *τιθήμετος*·*διδωμι*, *διδούται*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular **third person plural** of the **indicative active** deviates from the rule § 93. 1.

(2) The dissyllabic forms of the **present active indicative** of *ἴσμι* and *φημι*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The **infinitive active** takes the accent on the penult. E. g. *ἴστασι*. Except the Epic infinitive in *μισα*, as *τιθήμεται*.

(4) The **participle active** takes the accent on the last syllable. E. g. *ἴστας*, *τιθίσις*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γνῶ* for *ἴγνω* from *γνωνέσκω*.

(6) For the accent of the **subjunctive** and **optative passive** of *ἴστημι* and *διδωμι*, see the paradigms.

Διδωμι sometimes throws the accent back on the antepenult in the **subjunctive** and **optative passive**, when the last syllable permits it (§ 20). *Ἴστημι* sometimes does the same in the **optative passive**.

Synopti-

ACTIVE

INDICATIVE. SUBJUNCTIVE. OPTATIVE.

Present.	ἴστημι	ἴστω	ἴσταιην
Imperfect.	ἴστην		
Aorist 2.	ἔστην	στῶ	σταίην
Present.	τίθημι	τιθῶ	τιθείην
Imperfect.	ἐτίθην		
Aorist 2.	ἔθην	θῶ	θείην
Present.	δίδωμι	διδῶ	διδοίην
Imperfect.	ἐδίδων		
Aorist 2.	ἔδων	δῶ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύομει
Imperfect.	ἐδείκνυν		
Aorist 2.	ἔδυν	δύω	δυῆν

PASSIVE AND

Present.	ἴσταμαι	ἴστῶμαι	ἴσταιμην
Imperfect.	ἴστάμην		
2 Aor. Mid.	ἔστάμην	στῶμαι	σταίμην
Present.	τίθεμαι	τιθῶμαι	τιθείμην
Imperfect.	ἐτίθέμην		
2 Aor. Mid.	ἔθέμην	θῶμαι	θείμην
Present.	δίδομαι	διδῶμαι	διδοίμην
Imperfect.	ἐδίδόμην		
2 Aor. Mid.	ἔδόμην	δῶμαι	δοίμην
Present.	δείκνυμαι	δεικνύθωμαι	δεικνυόμην
Imperfect.	ἐδείκνυμην		
2 Aor. Mid.	ἔδύμην	δύθωμαι	δύμην

cal Table.

VOICE.

IMPERATIVE.	INFINITIVE.	PARTICIPLE.
ἴσταθι	ἴσταναι	ἴστας
στῆθι	στῆναι	στάς
τίθετι	τιθέναι	τιθείς
θέτι	θεῖναι	θείς
δίδοθι	διδόναι	διδούς
δόθι	δοῦναι	δούς
δείκνυθι	δεικνύναι	δεικνύς
δῦθι	δῦναι	δύς

MIDDLE.

ἴστασο	ἴστασθαι	ἴσταμενος
στάσο	στάσθαι	στάμενος
τίθεσο	τίθεσθαι	τιθέμενος
θέσο	θέσθαι	θέμενος
δίδοσο	δίδοσθαι	διδόμενος
δόσο	δόσθαι	δόμενος
δείκνυσσο	δείκνυσθαι	δεικνύμενος
δύσσο	δύσθαι	δύμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I shew</i>
<i>S.</i>	ἴστημι	τίθημι	δίδωμι	δείκνυμι
	ἴστης	τίθης	δίδως	δείκνυς
	ἴστησι(γ)	τίθησι(γ)	δίδωσι(γ)	δείκνυσι(γ)
<i>D.</i>	ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	ἴστατον	τίθετον	δίδοτον	δείκνυτον
	ἴστατον	τίθετον	δίδοτον	δείκνυτον
<i>P.</i>	ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	ἴστατε	τίθετε	δίδοτε	δείκνυτε
	ἴστασι(γ)	τίθεσι(γ) οτ	διδοῦσι(γ) οτ	δείκνυσι(γ) οτ
		τιθέσσι(γ)	διδόάσι(γ)	δείκνυάσι(γ)

Imperfect.

<i>S.</i>	ἴστην	ἐτίθην	ἐδίδων	ἐδείκνυν
	ἴστης	ἐτίθης	ἐδίδως	ἐδείκνυς
	ἴστη	ἐτίθη	ἐδίδω	ἐδείκνυ
<i>D.</i>	ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	ἴστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	ἴστατην	ἐτίθέτην	ἐδίδότην	ἐδείκνυτην
<i>P.</i>	ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Second Aorist.

<i>S.</i>	ἴστην	ἐθην	ἐδων	ἐδύν
	ἴστης	ἐθης	ἐδως	ἐδύς
	ἴστη	ἐθη	ἐδω	ἐδύ
<i>D.</i>	ἴστημεν	ἐθεμεν	ἐδομεν	ἐδύμεν
	ἴστητον	ἐθετον	ἐδοτον	ἐδύτον
	ἴστητην	ἐθετην	ἐδότην	ἐδύτην
<i>P.</i>	ἴστημεν	ἐθεμεν	ἐδομεν	ἐδύμεν
	ἴστητε	ἐθετε	ἐδοτε	ἐδύτε
	ἴστησαν	ἐθεσαν	ἐδοσαν	ἐδύσαν

(§ 117. N. 16.)

SUBJUNCTIVE MOOD.

Present.

<i>S.</i>	<i>ιστῶ</i>	<i>τιθῶ</i>	<i>διδῶ</i>	<i>δεικνύω</i>
	<i>ιστῆς</i>	<i>τιθῆς</i>	<i>διδῶς</i>	<i>δεικνύης</i>
	<i>ιστῆ</i>	<i>τιθῆ</i>	<i>διδῶ</i>	<i>δεικνύη</i>
<i>D.</i>	<i>ιστῶμεν</i>	<i>τιθῶμεν</i>	<i>διδῶμεν</i>	<i>δεικνύωμεν</i>
	<i>ιστῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>	<i>δεικνύητον</i>
	<i>ιστῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>	<i>δεικνύητον</i>
<i>P.</i>	<i>ιστῶμεν</i>	<i>τιθῶμεν</i>	<i>διδῶμεν</i>	<i>δεικνύωμεν</i>
	<i>ιστῆτε</i>	<i>τιθῆτε</i>	<i>διδῶτε</i>	<i>δεικνύητε</i>
	<i>ιστῶσι(ν)</i>	<i>τιθῶσι(ν)</i>	<i>διδῶσι(ν)</i>	<i>δεικνύώσι(ν)</i>

Second Aorist.

<i>στῶ</i> in- flect. like	<i>θῶ</i> inflected like the the Pres.	<i>δῶ</i> inflected like the Pres.	<i>δύω</i> (§ 117. 4.)
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OPTATIVE MOOD.

Present.

<i>S.</i>	<i>ισταίην</i>	<i>τιθείην</i>	<i>διδοίην</i>	<i>δεικνύοιμι</i>
	<i>ισταίης</i>	<i>τιθείης</i>	<i>διδοίης</i>	<i>δεικνύοις</i>
	<i>ισταίη</i>	<i>τιθείη</i>	<i>διδοίη</i>	<i>δεικνύοι</i>
<i>D.</i>	<i>ισταίημεν</i>	<i>τιθείημεν</i>	<i>διδοίημεν</i>	<i>δεικνύοιμεν</i>
	<i>ισταίητον</i>	<i>τιθείητον</i>	<i>διδοίητον</i>	<i>δεικνύοιτον</i>
	<i>ισταίητην</i>	<i>τιθείητην</i>	<i>διδοίητην</i>	<i>δεικνυοίτην</i>
<i>P.</i>	<i>ισταίημεν</i>	<i>τιθείημεν</i>	<i>διδοίημεν</i>	<i>δεικνύοιμεν</i>
	<i>ισταίητε</i>	<i>τιθείητε</i>	<i>διδοίητε</i>	<i>δεικνύοιτε</i>
	<i>ισταίησαν</i>	<i>τιθείησαν</i>	<i>διδοίησαν</i>	<i>δεικνύοιεν</i>

Or thus (§ 117. N. 5)

<i>D.</i>	<i>ισταῖτον</i>	<i>τιθεῖτον</i>	<i>διδοῖτον</i>
	<i>ισταῖτην</i>	<i>τιθεῖτην</i>	<i>διδοῖτην</i>
<i>P.</i>	<i>ισταῖμεν</i>	<i>τιθεῖμεν</i>	<i>διδοῖμεν</i>
	<i>ισταῖτε</i>	<i>τιθεῖτε</i>	<i>διδοῖτε</i>
	<i>ισταῖεν</i>	<i>τιθεῖεν</i>	<i>διδοῖεν</i>

Second Aorist.

<i>σταίην</i> in- flect. like	<i>θείην</i> inflect. like the the Pres.	<i>δοίην</i> inflect. like the Pres.	<i>δύην</i>
			(§ 117. N. 7.)

IMPERATIVE MOOD.

Present.

<i>S.</i>	ἴσταθι ορ ἴστη ἴστατω	τιθετι τιθέτω	διδοθι διδότω	δείκνυθι ορ δείκνυ δείκνυτω
<i>D.</i>	ἴστατον ἴστατων	τιθετον τιθέτων	διδοτον διδότων	δείκνυτον δείκνυτων
<i>P.</i>	ἴστατε ἴστατωσαν ορ ἴσταντων	τιθετε τιθέτωσαν οι τιθέντων	διδοτε διδότωσαν οι διδόντων	δείκνυτε δείκνυτωσαν οι δείκνυτων

Second Aorist.

<i>S.</i>	στήθι στήτω	θέτι ορ θές θέτω	δόθι ορ δός δότω	δῦθι δύτω
<i>D.</i>	στήτον στήτων	θέτον θέτων	δότον δότων	δῦτον δύτων
<i>P.</i>	στήτε στήτωσαν ορ στάντων	θέτε θέτωσαν οι θέντων	δότε δότωσαν οι δόντων	δῦτε δύτωσαν οι δύτων

INFINITIVE MOOD.

Pres. ἴσταγαι	τιθέραι	διδόναι	δείκνύναι
2 Aor. στῆγαι	θεῖγαι	δοῦγαι	δύναι

PARTICIPLE.

Pres. ἴστας	τιθείς	διδούς	δείκνυός
2 Aor. στάς	θείς	δούς	δύς

PASSIVE AND MIDDLE.

INDICATIVE MOOD.

Present.

<i>S.</i>	ἴσταμαι ἴστασαι	τιθεμαι τιθεσαι ορ τιθη	διδομαι διδοσαι	δείκνυμαι δείκνυσαι
<i>D.</i>	ἴσταμεθον	τιθέμεθον	διδόμεθον	δείκνυμεθον
	ἴστασθον	τιθεσθον	διδοσθον	δείκνυσθον
	ἴστασθον	τιθεσθον	διδοσθον	δείκνυσθον
<i>P.</i>	ἴσταμεθα ἴστασθε ἴστανται	τιθέμεθα τιθεσθε τιθενται	διδόμεθα διδοσθε διδονται	δείκνυμεθα δείκνυσθε δείκνυνται

Imperfect.

S.	ἰστάμην ἴστασο οἱ ἴστω ἴστατο	ἐτιθέμην ἐτίθεσο οἱ ἐτίθου ἐτίθετο	ἐδιδόμην ἐδίδοσσο οἱ ἐδίδου ἐδίδοτο	ἐδεικνύμην ἐδεικνυσσο ἐδεικνύσσο ἐδεικνυτο
D.	ἰστάμεθον ἴστασθον ἴστάσθην	ἐτιθέμεθον ἐτίθεσθον ἐτιθέσθην	ἐδιδόμεθον ἐδίδοσθον ἐδιδόσθην	ἐδεικνύμεθον ἐδεικνυσθον ἐδεικνύσθην
P.	ἰστάμεθα ἴστασθε ἴσταντο	ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	ἐδιδόμεθα ἐδίδοσθε ἐδιδοντο	ἐδεικνύμεθα ἐδεικνυσθε ἐδεικνυντο

Second Aorist Middle.

ἰστάμην inflected like the Imperf.	ἐθέμην inflected like the Imperf.	ἐδόμην inflected like the Imperf.	ἐδύμην inflected like ἐδεικνύμην
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SUBJUNCTIVE MOOD.

Present

S.	ἰστῶμαι ἴστῃ ἴστηται	τιθῶμαι τιθῇ τιθηται	διδῶμαι διδῷ διδώται	δεικνύθωμαι δεικνύῃ δεικνύται
D.	ἰστώμεθον ἴστησθον ἴστησθον	τιθώμεθον τιθῆσθον τιθησθον	διδώμεθον διδῶσθον διδῶσθον	δεικνυώμεθον δεικνύσθον δεικνύσθον
P.	ἰστώμεθα ἴστησθε ἴστωνται	τιθώμεθα τιθῆσθε τιθῶνται	διδώμεθα διδῶσθε διδώνται	δεικνυώμεθα δεικνύσθε δεικνύνται

Second Aorist Middle.

στῶμαι like the Present.	θῶμαι like the Present.	δῶμαι like the Present.	δύωμαι like δεικνύθωμαι
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OPTATIVE MOOD.

Present.

<i>S.</i> ἴσταιμην	τιθείμην	διδοίμην	δεικνυοίμην
ἴσταιο	τιθείο	διδοίο	δεικνύοιο
ἴσταιτο	τιθείτο	διδοίτο	δεικνύοιτο
<i>D.</i> ἴσταιμεθον	τιθείμεθον	διδοίμεθον	δεικνυοίμεθον
ἴσταισθον	τιθείσθον	διδοίσθον	δεικνύοισθον
ἴσταισθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
<i>P.</i> ἴσταιμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
ἴσταισθε	τιθείσθε	διδοίσθε	δεικνύοισθε
ἴσταιντο	τιθείντο	διδοίντο	δεικνύόιντο

Second Aorist Middle.

<i>σταίμην</i> like the Present.	θείμην like the Present.	δοίμην like the Present.	δύμην (§ 117. N. 7.)
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IMPERATIVE MOOD.

Present.

<i>S.</i> ἴστασο	τιθεσο	διδόσο	δεικνυσο
οι ἴστω	οι τιθον	οι δίδον	
ἴστασθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>D.</i> ἴστασθον	τιθεσθον	διδόσθον	δεικνυσθον
ἴστασθων	τιθέσθων	διδόσθων	δεικνύσθων
<i>P.</i> ἴστασθε	τιθεσθε	διδόσθε	δεικνυσθε
ἴστασθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
οι ἴστασθων	οι τιθέσθων	οι διδόσθων	οι δεικνύσθων

Second Aorist Middle.

<i>στάσο</i> like the Present.	θέσο or θοῦ like the Present.	δόσο or δοῦ like the Present.	δύσο like δεικνυσο.
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INFINITIVE MOOD.

Pres. ἴστασθαι	τιθεσθαι	διδόσθαι	δεικνυσθαι
2 A.M. στάσθαι	θέσθαι	δόσθαι	δύσθαι

PARTICIPLE.

Pres. ἴστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 A.M. στάμενος	θέμενος	δόμενος	δύμενος

REMARK. It is supposed that the *aorist* of verbs in *μι* originally ended in *στ*, *θητ*, (§§ 105 : 115. 2.) Hence its name *second aorist*.

ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

ΑΑΩ, *injure*, A. ἀσσα contracted ἀσα, A. Pass. ἀσσθην, A. Mid. ἀσσάμην. Pres. Mid. 3d pers. sing. ἀσται. (§ 109. N. 1.)

ἄγαμαι (*ΑΓΑΩ*, *ΑΓΗΜΙ*), *admire*, A. Pass. ἡγάσθην, F. Mid. ἀγάσσομαι, A. Mid. (not Attic) ἡγασάμην. (§§ 117: 95. N. 1: 109. N. 1.)

The Present ἀγάσσαι or ἀγαλομαι, *am angry at, envy*, is used by the epic poets. (§ 96. 18.)

ἀγειρω (*ΑΓΕΡΩ*), *collect*, ἀγειρώ, ἡγειρα, ἀγηγειρα, ἀγήγερμαι, ἡγέρθην, 2 A. Mid. ἡγερόμην (Epic), *Infin.* ἀγερέσσαι, *Part.* ἀγρόμενος for ἀγερόμενος. (§§ 96. 18: 81. 1: 26. 1.)

ἄγγυμι (*ΑΓΩ*), *break*, F. ἄξω, A. ἔξα (rarely ἥξα), 2 Perf. ἔτηγα, 2 A. Pass. ἔτηγην or ἔτηγην. (§§ 96. 9: 80. N. 2.)

NOTE. The simple ΑΓΩ was

originally ΦΑΓΩ, whence πανάξαι (see πατάγνυμι, which originally was παFFάξαι. (§§ 1. N. 1, 3: 10. N. 2.)

ἄγω, *lead*, ἄξω, ἥξα, Perf. ἔξα and ἀγήρχα, ἥγμαι, ἔχθην, 2 A. ἡγαγορ, 2 A. Mid. ἡγαγόμην. (§§ 96. 19, N. 1: 81. 1.) The Perfect ὀγήρχα is not Attic.

NOTE 1. 'Αγήρχα is formed as follows: ἄγω, ΑΓΑΓΩ, ΑΓΟΓΩ, ἡγοχα, ἀγάγοχα, ἀγήρχα. The omission of the second γ is accidental.

NOTE 2. In Homer we find Aor. Imperat. 2d pers. plur. ἔξεται for ἔξαται. (§ 88. N. 3.)

ΑΔΩ, see ἀνδάρω.

ἀειρω (*ΑΕΡΩ*), *regular*, = αἴρω. The epic poets have Pluperf. Mid. 3d pers. sing. ἀωρτο for ἡερτο. (§ 96. 19.)

ἀξιω, Epic, = αῦξω.

ἄημι (*ΑΕΩ*), *blow*, *Infin.* ἀῆναι, *Part.* ἀεις, Imperf. ἄην (in Homer). Pres. Pass. ἄημαι. (§ 117. N. 17.)

αἰνέω, *praise*, ἐσω and ἡσω, εσα

and *ησα*, *ηκα*, *ημαι*, *έθην*.
(§ 95. N. 2.)

αιρέω, *take, choose, ἤσω, ηκα, ημαι, έθην*. (§ 95. N. 2.)

From *ΕΛΩ*, 2 A. *εἶλον*, 2 A. Mid. *εἶλόμην*, 2 F. *ἔλω* (rare).

In the Perfect, the Ionic prefix to this verb a sort of Attic reduplication with the smooth breathing, *ἀραιέντα, ἀραιέντας*. (§ 81.)

αἴρω (*ΑΡΩ*), *raise, ἀρῶ, ἥρα, ἥρκα, ἥρμαι, ἥρθην*. (§§ 96.

18: 104. N. 5.)

αἰσθάνομαι (*ΑΙΣΘΩ*), *perceive, feel*, Perf. Mid. *ἥσθημαι*, F. Mid. *αἰσθήσομαι*, 2 A. Mid. *ἥσθόμην*. (§ 96. 7, 10.)

ἀκαχίζω (*ΑΧΩ*), *trouble, afflict*, F. *ἀκαχήσω*, A. *ηκάχησα*, 2 A. *ηκαχον*, 2 A. Mid. *ηκαχόμην*. Mid. *ἀκαχίζομαι, grieve, feel grief, am afflicted*. (§ 96. 10, N. 1.)

ἀκαχμένος, η, ον, sharpened, pointed, a defective Perf. Pass. Part. from *ΑΧΩ*. (§ 81. N.)

ἀκούω (*ΑΚΟΩ*), *hear, ἦκουσα, ἦκουκα* (not Attic), *ονομαι, ούσθην, ούσομαι*, 2 Perf. *ἀκήκοα*, 2 Pluperf. *ηκηκόειν*. (§§ 96. 18: 81: 107. N. 1: 109. N. 1.)

ἀλάομαι, *wander, rove*, Perf. Mid. *ἀλάλημαι* synonymous with the Present, *Infin.* *ἀλάλησθαι*, Part. *ἀλαλήμενος*. (§§ 81. N. : 93. N. 1.)

ἀλδαίνω (*ΑΛΛΩ*), *increase, Imperf.* (as if from *ἀλδάρω*) *ηλδανον*. (§ 96. 7.)

ἀλδήσκω (*ΑΛΛΩ*), *grow, thrive, cause to grow*, F. *ἀλδήσω*. (§ 96. 10, 8.)

ἀλέξω (*ΑΛΕΚΩ*), *ward off*, F.

ἀλεξήσω, A. Mid. *ἥλεξάμην*, 2 A. *ἥλαλκον*. (§§ 96. 15, 10, N. 1: 26. 1.)

NOTE. The Aor. *ἥλαλκον* is obtained in the following manner: *ΑΛΕΚΩ, ΑΛΑΛΕΚΩ, ἥλαλκον, ἥλαλκον*.

ἀλεύμαι ορ ἀλεύομαι, avoid, escape, A. Mid. *ἥλεύμην* or *ἥλενάμην*. (§§ 96. N. 12: 104. N. 1.)

ἀλείς, see *εἴλω*.

ἀλείφω (*ΑΛΙΦΩ*), *anoint, είψω, ειψα, Perf. ἀλήλιφα, ἀλήλιμμαι*. (§§ 96. 18: 81.)

ΑΛΙΣΚΩ (*ΑΛΩ*), *capture, Perf. ἔλωκα and ἥλωκα have been captured, F. ἀλώσομαι shall be captured*. From *ΑΛΩΜΙ*, 2 A. *ἔλων* and *ἥλων* was captured, *ἄλω, ἄλοιην* and *ἄλωην, ἄλωραι, ἄλονς*. Pass. *ἄλισκομαι, am captured*. (§§ 96. 8, 10: 80. N. 2: 117. 12, N. 6.)

ἀλιτανω (*ΑΛΙΤΩ*), *sin against, offend*, F. *ἀλιτήσω, 2 A. ἥλιτορ, 2 A. Mid. ἥλιτομην*. (§ 96. 7, 10.)

The Perf. Mid. Part. *ἀλιτήμενος* has the force of an adjective, *that has sinned against, that has offended*. (§ 93. N. 1.)

ἄλλομαι (*ΑΛΩ*), *leap, spring*, A. Mid. *ἥλάμην*, 2 F. Mid. *ἄλούμαι*, 2 A. Mid. *ἥλόμην*. (§§ 96. 6: 104. N. 5.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 2d pers. sing. *ἄλσο*, 3d pers. sing. *ἄλτε*, Part. *ἄλμινος*, all with the smooth breathing, for *ἥλσο*, *ἥλιτο*, *ἄλόμηνος*. (§ 92. N. 4.)

ἄλώ (*ΑΛΩ*), used only in the compound *ἄραλώ*, which

see. See also **ΑΛΙΣΚΩ.**
(§ 96. 10.)

ἀλύσκω (**ΑΛΤΚΩ**), *shun, avoid,*
F. ἀλύξω, A. ἡλυξα. (§ 96.
14.)

ἀλφαίνω or ἀλφάνω (**ΑΛΦΩ**),
procure, bring, find, 2 A.
ἡλφον. (§ 96. 7.)

ΑΔΩ, see ἀλίσκομαι, ἀλώ, ἀλ-
λομαι.

ἀμαρτάνω (**ΑΜΑΡΤΩ**), *err, sin,*
miss, Perf. ἡμάρτηκα, Perf.
Pass. ἡμάρτημαι, A. Pass.
ἡμάρτηθην, F. Mid. ἀμαρ-
τήσομαι, 2 A. ἡμαρτον. (§ 96.
7, 10.)

For ἡμαρτον Homer has also
ἡμιθροτον, with the smooth
breathing.

NOTE. The Homeric ἀμβροτον
is formed as follows: 'ΑΜΑΡΤΩ,
'ΑΜΟΡΤΩ, ἀμερτον, ἡμερτον, ἀμ-
βροτον. (§§ 96. 19: 26. 2, N.)
ἀμβλίσκω and ἀμβλόω, *miscar-
ry, amblώσω, ἡμβλοισα, ἡμ-
βλωκα, ἡμβλωμαι, ἡμβλώθην.*
(§ 96. 8.) The Present ἀμ-
βλόω occurs only in com-
pounds.

ἀμπέχω (ἀμφι, ἔχω), *wrap a-
round, clothe, Imperf. ἀμπεῖ-
χον, F. ἀμφέξω, F. Mid. ἀμ-
φέξομαι, 2 A. ἡμπισχον, 2 A.*
Mid. ἡμπισχόμην. Mid. ἀμπέ-
χομαι, *wear, put on.* (§§ 14.
3: 82. N. 1.)

ἀμπισχέομαι (ἀμφι, ἰσχνέομαι),
= ἀμπέχομαι.

ἀμπλακίσκω and ἀμβλακίσκω
(**ΑΜΠΛΑΚΩ**), *miss, err, F.*
ἀμπλακήσω, 2 A. ἡμπλακον,
*Infin. ἀμπλακεῖν and some-
times ἀπλακεῖν, without the
μ. (§ 96. 8, 10.)*

ἀμφιέννυμι (ἀμφι, ἔννυμι), *clothe,*

F. ἀμφιέσω or ἀμφιῶ, A.
ἡμφιέσα, Perf. Mid. ἡμφιέ-
σμαι, A. Mid. ἡμφιέσάμην.
Mid. ἀμφιέννυμαι, *put on,*
dress myself. (§§ 102. N. 2:
82. N. 1.)

ἀνάλισκω *sometimes ἀναλόω*
(ἀνά, **ΑΛΙΣΚΩ**, ἀλόω), *ex-
pend, consume, Imperf. ἀνή-
λισκον or ἀνάλονν, F. ἀναλώ-
σω, A. ἀνάλωσα or ἀνήλωσα,
Perf. ἀνάλωκα or ἀνήλωκα.
In double composition, A.
ἡνάλωσα, as *κατηνάλωσα.*
(§§ 80. N. 4: 82. N. 1.)*

ἀνδάνω (**ΑΔΩ**), *please, delight,*
Imperf. ἡνδανον or ἐάνδανον
or ἐήνδανον. F. ἀδήσω, 2 A.
ἐαδον or ἄδον, 2 Perf. ἐάδα.
(§§ 96. 7, 10: 80. N. 2, 3, 5.)

For ἴαδον Homer has also *ιάδον*,
with the smooth breathing.

The Doric has 2 Perf. *ἴαδα*, with
the smooth breathing.

NOTE. The simple **ΑΔΩ** was
originally **ΦΑΔΩ**, from which came
2 A. *ἴΦαδον* (like *ἱμμορον* from
ΜΕΙΡΩ), which finally was chang-
ed into *ιάδον*. (§ 1. N. 1, 3.)

ΑΝΕΘΩ. *spring forth, 2 Perf.*
ἀνήροθα synonymous with
the Present. (§§ 96. 19:
81.)

ἀνέχω (ἀνά, ἔχω), *hold up, F.*
Mid. ἀνέξομαι, 2 A. ἀνέσχον,
2 A. Mid. ἡνεσχόμην. Mid.
ἀνέχομαι, *endure, Imperf. ἡ-*
νεσχόμην. (§ 82. N. 3.)

ἀνοιγω (ἀνά, οἴγω), *open, Im-
perf. ἀνέωγον, F. ἀνοίξω, A.*
ἀνέωξα (later ἡνοίξα), Perf.
ἀνέωγα, Perf. Pass. ἀνέωγμαι,
A. Pass. ἀνεώχθην, 2 Perf.
ἀνέφηγα stand open, 2 A. Pass
(later) *ἡνοίγην.* (§ 82. N. 1.)

ἀνωγέω, Imperf. ἀνώγεον, = following.

ἀνώγω, *command, order, ξω, ξα,* 2 Perf. ἀνοίγα synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. ἀνωγμιτ, Imperat. ἀνωχθι, ἀνάχθω, ἀνωχθι, for ἀνωγι, ἄνω, ιτι. (§§ 91. N. 6 : 88. N. 1.)

The last two forms take the Passive terminations οθω, οθι, ἀνώγθω, ἀνωγ-θι. (§§ 11 : 7.)

ἀπανράω (ἀπό, ανράω), *take away, A. Part. απούρας, A. Mid. Part. απουράμενος.*

ἀπαφίσκω (ΑΡΩ), *deceive, F. ἀπαφήσω, 2 A. ἡπιφον.* (§ 96. 8, 10, N. 1.)

ἀπολαίω (ἀπό, λαύω), *enjoy, Imperf. ἀπέλανον or ἀπήλανον, F. ἀπολαύω, A. ἀπέλανυσα or ἀπήλανσα, F. Mid. ἀπολαύσομαι.*

ἀπούρας, see ἀπανράω.

ἀράομαι, *invoke, curse, οσομαι, ασάμην, regular.* From *ΑΡΗΜΙ* comes Epic *Infin.* ἀρήμεναι. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), *fit, adapt, join, F. ἀρσω, A. ἡρσα, Perf. Pass. ἀρήρεμαι, 2 A. ἡράρον, 2 Perf. ἀρᾶρα (Ionic ἀρηρα), Part. fem. ἀραρνία* (§§ 96. 8, 10, N. 1 : 81. N. 1 : 103. N. 1 : 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. ἀρητος has the force of an adjective, *suitable, adapted.* (§ 92. N. 4.)

ἀρίσκω (ΑΡΩ), *please, gratify, F. ἀρέσω, Perf. Pass. ἡρεσμαι.* (§§ 96. 10, 8 : 95. N. 1 : 107. N. 1.)

ἀφηματ (ΑΡΩ), *procure, ac-*

quire, earn, save, Imperf. ηρημάτην. (§ 96. 9.)

ἀρόσω, *plough, till, οσω, οσα, ἀρήρουσα, ἀρήρομαι, ὁθην.* From *ΑΡΩΜΙ, Infin. Act.* (Epic) ἀρόμμεναι. (§§ 81 : 95. N. 1)

ἀρπάζω, *seize, snatch, οσω or οξω, οσα ορ αξα, ακα, ασμαι or αγμαι, οσθην or αχθην, 2 A. Pass. ἡρπάγην.* (§ 96. N. 6.)

ΑΡΩ, *see αλρω, ἀραρίσκω, ἀρέσκω, ἀρηματ.*

ανξω or ανξάνω (ΑΡΓΩ), *increase, F. ανξήσω, A. ηνξησα, Perf. Pass. ηνξημαι, A. Pass. ηνξήθην.* (§ 96. 15, 7, 10.)

ἀνράω, *ανρέω, ανρίσκομαι, (ΑΡΩ,) used in the compounds ἀπανράω, ἐπανρέω, ἐπανρίσκομαι, which see.* (§ 96. 8, 10.)

ΑΤΡΩ, *see the preceding.*

ἀφέωνται, *see ἀφίημι.*

ἀφίημι (ἀπό, ίημι), *let go, Imperf. ἀφίεον or ἡφίεον sometimes ἡφίην, F. ἀφήσω, A. ἀφήκα, Perf. ἀφείκα, Perf. Pass. ἀφεῖμαι, A. Pass. ἀφέθην or ἀφειθην, 2 A. ἀφῆν, 2 A. Mid. ἀφέμην or ἀφειμην.* (§ 82. N. 1.)

NOTE. The form ἀφίεται, in the New Testament, stands for Perf. Pass. 3d pers. plur. ἀφεῖνται. (See ίημι.)

ἀφύσσω, *draw forth (liquids), F. ἀφύξω, A. ἡφυσα.* (§ 96. N. 4.)

ΑΡΩ, *see ἀπαφίσκω.*

ἀχέω (ΑΧΩ), *Part. ἀχέων, ουσα, afflicted, grieved, Perf. Pass. ἀκήχεμαι or ἀκάχημαι, am af-*

sticted, grieve, Infin. ἀκάχησθαι, *Part.* ἀκαχήμενος or ἀκαχήμενος. (§§ 96. 10 : 95. N. 2 : 81. N. : 93. N. 1.)

ἀχθομαι (*ΑΧΘΩ*), *am offended, pained, feel indignant, A. Pass.* ἡχθέσθη, *F. Mid.* ἀχθίσομαι. (§§ 96. 10 : 95. N. 1 : 109. N. 1.)

ἀχνυμαι or ἀχομαι (*ΑΧΩ*), = ἀκαχίζομαι, *which see.* (§ 96. 9.)

ΑΧΩ, *see ἀκαχίζω, ἀχέω, ἀχνυμαι.*

ἄω, *blow, Imperf. ἄοι.* (§ 80. N. 5.)

ἄω, *sleep, Aor. ἄεσα or ἄσα.* (§ 96. 10.)

ἄω, *satiate, Infin. ἄμεναι (Epic) for ἄειν, ἄσω, ἄσα. Pass. ἄομαι, 3d pers. sing. ἄται Epic ἄἄται.* (§ 116. N. 6.)

ἄωρτο, *see ἄειρω.*

ΒΑΙΝΩ

βαίνω and βάσκω (*ΒΑΣΩ*), *go, walk, F. βήσω shall cause to go, Perf. βέβηκα, Perf. Pass. βέβαμαι (only in composition), A. Pass. ἐβάθη (only in composition), F. Mid. βήσομαι, A. Mid. (Epic) ἐβησάμην and ἐβησόμην, 2 Perf. βέβαια, *Subj. βεβῶ, Infin. βεβάναι, Part. βεβώς.* From βιβήμι, 2 A. ἐβην, βῶ, βαίνη, βῆθι (in composition often βᾶ), βῆναι, βάσι. (§§ 96. 5, 18, 8 : 95. N. 2 : 85. N. 2 : 91. N. 7.)*

NOTE. The Homeric βέομαι or βείομαι, *I shall live, is a 2 A. Mid. Subj. for βῶμαι.* (§§ 116. N. 8, 4 : 117. N. 17 : 215. N. 7.)

βάλλω (*ΒΑΛΩ*), *throw, cast,*

F. βαλῶ sometimes βαλλήσω, Perf. βέβληκα, Perf. Pass. βέβλημαι, A. Pass. ἐβλήθην, F. Mid. βλήσομαι (Epic), 2 A. ἐβαλον, 2 A. Mid. ἐβαλόμην. (§ 96. 6, 10, 17.)

From *ΒΛΕΩ, ΒΛΙΠΜΙ*, 2 A. ἐβλην, 2 A. Mid. ἐβλήμην, *Subj.* 3d pers. sing. βλήεται for βλῆται, *Opt. βλειμην, Infin. βλήσθαι, Part. βλήμενος, all Epic.* (§§ 117. N. 15, 17 : 96. 19.)

βάσκω, *see βαίνω.*

βαστάζω, *carry, ἀσω, ασα, αγμαι, ἀχθην.* (§ 96. N. 6.)

ΒΑΩ, *see βαίνω.*

βέομαι or βείομαι, *see βαίνω.*

βιβάω or βιβημι (*ΒΑΩ*), = βαίνω, *which see.* (§ 96. 1.)

βιβρώσκω (*ΒΟΡΩ*), *eat, F. βρώσω, Perf. βέβρωκα, Perf. Pass. βέβρωμαι, A. Pass. ἐβρώθην, 3 F. βεβρώσομαι, 2 Perf. Part. βεβρώς.* From *ΒΡΩΜΙ*, 2 A. ἐβρων. (§§ 96. 17, 1, 8 : 117. 12.)

βιόω, *live, ἀσα, ωκα, ωμαι, ὀσομαι.* From *ΒΙΩΜΙ*, 2 A. ἐβίον, βιῶ, βιοίην and βιώην, βιώναι, βιούς.

(§ 117. 12, N. 6.)

βιώσκομαι (*βιόω*), *revive, borrows the other tenses, except Imperf, from the preceding.*

βλαστάνω (*ΒΛΑΣΤΩ*), *bud, sprout, F. βλαστώω, A. ἐβλάστησα, 2 A. ἐβλαστον.* (§§ 96. 7, 10 : 76. N. 2.)

ΒΛΑΩ or *ΒΛΕΩ*, *see βάλλω.*

βλάσκω (*ΜΟΛΩ*), *come, go,*

Perf. *μέμβλωκα*, 2 Aor. *ἔμολον*, 2 F. Mid. *μολοῦμαι*. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present *βλάσκω* is formed as follows: *ΜΟΛΩ*, *ΜΔΟΩ*, *ΜΒΔΟΩ*, *μβλάσκω*, *βλάσκω*. The *μ* is dropped because the combination *μβλ* cannot begin a Greek word. (§ 16. N. 1.)

βοάω, *cry out*, *ἡσω*, *ησα*, *ηκα*, *ημαι*, *ἡθη*, *ησομαι*, *regular*. From the simple *ΒΟΛ* come the Ionic forms *ἔβωσα*, *ἔβωσθην*, *βωσομαι*. (§ 109. N. 1.) *ΒΟΛΕΩ* (*ΒΑΛΩ*), Perf. Pass. *βεβόλημαι*, = *βάλλω*. (§ 96. 19, 10.)

ΒΟΛΩ, see *βούλομαι*.

ΒΟΡΔ, see *βιβρωσκω*.

βόσκω (*ΒΟΛΩ*), *feed*, *pasture*, F. *βοσκήσω*, A. *ἔβόσκησα*. (§ 96. 8, 10.)

βούλομαι (*ΒΟΛΩ*), *will*, Imperf. *ἔβουλόμην* or *ἡβουλόμην*, Perf. Pass. *βεβούλημαι*, A. Pass. *ἔβουλήθην* or *ἡβουλήθην*, F. Mid. *βουλήσομαι*, 2 Perf. *βέβουλα* comp. in Homer *προβέβουλα*. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. *βόλομαι*, 2d pers. plur. *βόλεσθε*. *ΒΟΛ*, see *βοάω*, *βόσκω*.

ΒΡΑΧΩ, *crash*, *rattle*, 2 A. *ἔβραχον*.

ΒΡΟΩ, see *βιβρωσκω*.

βρῆχαομαι (*BPTXΩ*), *roar*, *ησομαι*, *ησάμην*, Perf. *βέβρεχα* synonymous with the Present. (96. 10.)

G.

γαμέω (*ΓΑΜΩ*), *marry*, F. *γαμῶ*, A. *ἔγημα*, (later *ἔγάμησα*), Perf. *γεγάμηκα*, Perf. Pass. *γεγάμημαι*, A. Pass.

ἴγαμήθην, Part. fem. also *γαμεθεῖσα*, F. Mid. *γαμέσσομαι* (in Homer). (§§ 96. 10. 95. N. 2 : 102. N. 5.)

ΓΑΩ, see *ΓΙΓΝΩ*.

γεγώνω and *γεγωνέω* (*ΓΩΝΩ*), *call aloud*, 2 Perf. *γέγωνα* synonymous with the Pres. *γείνομαι* (*ΓΕΝΩ*), *beget*, *bring forth*, *am born*, A. Mid. *ἔγεινάμην* *begat*, *brought forth*. (§ 96. 18.)

γέντο, see *γίγνομαι*, *ΕΛΩ*.

ΓΕΝΩ, see *γίγνομαι*.

γηθέω (*ΓΗΘΩ*), *rejoice*, *ἡσω*, *ησα*, 2 Perf. *γέγηθα* synonymous with the Present. (§ 96. 10.)

γηράσκω and *γηράω*, *grow old*, *άσω*, *ασα*, *ακα*, *άσομαι*. From *ΓΗΡΗΜΙ*, 2 A. *ἔγήραν*, *γηράναι*, *γηράς*. (§ 117. 12.)

ΓΙΓΝΩ (*ΓΕΝΩ*, *ΓΑΩ*), *produce*, *cause to exist*, Perf. Mid. *γεγένημαι*, Pass. *ἔγενθην*, F. Mid. *γενήσομαι*, 2 Perf. *γέγονα* (poetic also *γέγανα*), 2 A. Mid. *ἔγενόμην*. Mid. *γίγνομαι* or *γίνομαι*, *produce myself*, *make myself*, *become*. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. *γέγονα* is inflected, as far as it goes, like *βέβαν* (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. *ἴγεντο*, we find *ἴγεντο* or *γίνετο*. (§ 92. N. 4.)

γιγνώσκω (*ΓΝΩΩ*), later *γινώσκω*, *know*, A. *ἔγνωσα* (chiefly in composition), Perf. *ἔγνωκα*, Perf. Pass. *ἔγνωσμαι*, A. Pass. *ἔγνώσθην*, F. Mid. *γνώσομαι*. From *ΓΝΩΜΙ*, 2 A. *ἔγνων*,

γνῶ, γνοῖηρ, γνῶθι, γνῶναι, γνούς. (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)

γοάω (ΙΟΩ), bewail, regular. Imperf. also *ἔγοον.* From *ΓΟΗΜΙ, Infin.* Epic *γοήμεναι.* (§§ 96. 10: 117. N. 17.)

ΓΩΝΩ, see γεγώνω.

Δ.

δαινύω or δαιω, give to eat, entertain, F. δαισω, A. ἔδαισα, A. Pass. ἔδαισθην, A. Mid. ἔδαισάμην. Mid. *δαινυμαι, feast, Opt.* 3d pers. sing. *δαινῦτο.* (§§ 96. 9: 109. N. 1: 117. N. 7.)

δαιω (ΔΑΩ), divide, Perf. Pass. δέδασμαι, 3d pers. plur. *δεδασται* (in Homer), F. Mid. δάσομαι, A. Mid. ἔδασάμην. (§§ 96. 18: 107. N. 1: 95. N. 1.)

δαιω (ΔΑΩ), burn, 2 Perf. δέδην, 2 A. Mid. ἔδαόμην. Mid. *δαιομαι, am on fire, burn.* (96. 18.)

δάκνω (ΔΑΚΩ), bite, Perf. δέδηκα, Perf. Pass. δέδηγμαι, A. Pass. ἔδάχθην, F. Mid. δήξουμαι, 2 A. ἔδακον. (§ 96. 5, 18.)

δαμάω (ΔΑΜΩ), subdue, tame, δαμάσω, ἔδάμισα, Perf. δέδημηκα, δέδημημαι, A. Pass. ἔδημήθην, 2 A. Pass. ἔδάμην. (§§ 96. 10, 17: 95. N. 1.)

δάμνημι (δαμάω), Pass. δάμναμαι, = preceding. (§ 96. 5.)

δαρθάνω (ΔΑΡΘΩ), sleep, Perf. δέδαρθηκα, A. Pass. ἔδάρθην, F. Mid. δαρθήσομαι, 2 A.

ἔδαρθον or ἔδραθον. (§§ 96. 7, 10: 26. 2: 11.)

δατέομαι, divide, share, A. Mid. ἔδατεάμην. (§ 104. N. 1.)

ΔΑΩ, see δαιω.

ΔΑΩ, cause to learn, teach, Perf. δεδάηκα have learned, Perf. Pass. δεδάημαι, F. Mid. δαιήσομαι, 2 A. ἔδαον, 2 Perf. δέδαυ have learned, 2 A. Pass. ἔδάην *I learned.* From *ΔΕΔΑΩ, Pass.* δεδάομαι. (§ 96. 10, 11.)

δεδίνοκμαι or δεδίσσομαι, = δειδίσσομαι.

δεῖ (δέω), it behoves, one must, Impersonal, F. δεήσει, A. ἔδέηστ.

δειδίσσομαι or δειδίττομαι (δίω), frighten, scare, A. Mid. δειδιάμην. (§§ 96. 11, 8, 3: 76. N. 4.)

δειδω, see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ), show, F. δείξω, A. ἔδειξα, Perf. Pass. δέδειγμαι, A. Pass. ἔδειχθην. (§ 96. 9.)

The Ionic has δέξω, ἔδεξα, δέδεγμαι, ἔδεχθην.

ΔΕΙΩ or δίω or δειδω, fear, A. δείσισα (in Homer ἔδεισα), Perf. δέδοικα am afraid, F. Mid. δείσομαι, 2 Perf. δέδαι am afraid. (§§ 96. 18, N. 14: 98. N. 3: 79. N. 3.)

NOTE. Forms without the connecting vowel, 2 Perf. δεδίμειν, δεδίσται, Imperat. δεδίθη, 2 Pluperf. δεδίμητο. (§§ 91. N. 6: 76. N. 4: 88. N. 1.)

δέμω, build, A. ἔδειμα, Perf. δέδημηκα, A. Mid. ἔδειμάμην. (§ 96. 17.)

δέομαι, see δέω, want.

δέρκομαι, see, 2 A. ἔδρακον, 2 Perf. δέδορκα, A. Pass.

ἔδεοχθην, 2 A. Pass. ἔδοάκηην.
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, receive, δέδειγμαι, ἐδέχθην, δέξομαι, ἐδεξάμην, regular.

NOTE. Forms without the connecting vowel, 2 A. Mid. ἰδίγματη, ἰδίκτη, (for ἰδιχόμητη, ἰδιχίτη,) *Inf.* ἰδίχθαι, (for διχίθαι,) *Part.* δίγματος as Present. (§§ 92. N. 4 : 9. 1 : 7 : 11.)

δέω (rarely διδημι), bind, ήσω, ησα, εκα, εμαι, ἐθην, 3d F. δεδήσομαι. (§§ 95. N. 2 : 96. 1 : 116. R.)

δέω, am wanting to, want, F. δεήσω, A. ἐδέησα, A. Pass. ἐδέηθην, F. Mid. δεήσομαι. Mid. δέομαι, want, need, pray, beseech. (§ 96. 10.)

For A. 3d pers. sing. ἐδέησεν, Homer has δῆσεν.

ΔΙΚΩ, see δάκνω.

δήιω (ΔΑΩ), as Future, shall find.

διδάσκω (ΔΙΔΑΧΩ), teach, F. διδάξω (poetic also διδασκήσω), A. ἐδίδαξα (poetic also ἐδιδάσκησα), Perf. δεδίδαχαι, Perf. Pass. δεδίδαγμαι, A. Pass. ἐδιδάχθην. (§ 96. 10, N. 10.)

διδημι, see δέω, bind.

διδράσκω (ΔΡΑΩ), run away, Perf. δεδρακα, F. Mid. δράσσομαι. From ΔΡΗΜΙ, 2 A. ἔδρατη, δρῶ, δραιην, δρᾶθη, δρᾶναι, δρᾶς. (§§ 96. 1, 8 : 117. 12.) This verb occurs only in composition.

διδωμι and διδώ (ΔΟΩ), give, F. δώσω, A. ἔδωκα, Perf. δέδωκα, Perf. Pass. δέδομαι, A. Pass. ἐδόθην, A. Mid. ἐδω-

χάμην (not Attic), 2 A. ἰδωρ, δῶ, δωίη, δόθη or δός, δούραι, δούς, 2 A. Mid. ἐδόμην. (§§ 96. 1 : 117 : 104. N. 2 : 95. N. 2.)

διζημ, seek, F. Mid. διζήσομαι. Mid. διημαι, seek, retains the η throughout, as *Part.* διζήμενος. (§§ 96. 10 : 117. 3.)

ΔΙΚΩ, cast, fling, 2 A. ἐδικον. διω: see ΔΕΙΩ, δειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω, διμω.

δόαται or δέαται, it seems, Impersonal, A. Mid. δοάσσεται, Subj. δοάσσεται, Epic. (§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), seem, think, F. δοξω, A. ἔδοξα, Perf. Pass. δέδογμαι. The regular forms δοκησω, ησα, ημαι, are not common. (§ 96. 10.)

δονπέω (ΔΟΤΗΩ), resound, sound heavily, A. ἐδούπησα (also ἐγδούπησα), 2 Perf. δέδονπαι. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes from ΓΔΟΤΗΠΕΩ, which is formed after the analogy of κτυπίω from ΤΤΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δεδράμηκαι, Perf. Pass. δεδράμημαι (little used), 2 A. ἐδραμον, 2 Perf. δεδρομαι (Epic), F. Mid. δραμούμαι, = τρέχω, which see. (§ 96. 10, 19.)

δύναμαι (ΔΤΝΑΩ, ΔΤΝΗΜΙ), am able, can, Imperf. ἐδυνάμην or ηδυνάμην, Perf. Pass. δεδύνημαι, A. Pass. ἐδυνήθην or ηδυνήθην (and ἐδυνάσθην), F. Mid. δυνήσομαι, A. Mid. (in Homer) ἐδυνησάμην.

(§§ 78. N. 1 : 95. N. 2 : 109. N. 1.)

δύω and **δύνω**, *enter, set, cause to enter*, F. **δύσω**, A. **ἔδυσα**, Perf. **δέδυκα**, A. Pass. **ἔδυθην**, F. Mid. **δύσομαι**, A. Mid. **ἔδυσάμην** (Epic also **ἔδυσόμην**), Part. **δυσόμενος** as Present, *setting*. From **ΔΤΜΙ**, 2 A. **ἔδυν**, **δύω**, **δῦην**, **δῦθι**, **δύναι**, **δύς**. (§§ 96. 5 : 95. N. 2 : 85. N. 2 : 117. 12, N. 7.)

E.

ἔάφθη or **ἔάφθη**, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

ἔγειρω (**ΕΓΕΡΩ**), *wake, rouse*, F. **ἔγερω**, A. **ῆγειρα**, Perf. **ἔγήγερα**, Perf. Pass. **ἔγήγερμαι**, A. Pass. **ῆγέρθη**, 2 Perf. **ἔγρήγορα** *am awake*, 2 A. **ἔγρομην**, **ἔγρειμην**, **ἔγρεο** (Epic), **ἔγρεσθαι**. Mid. **ἔγειρομαι** *rise*. (§§ 96. 18 : 81 : 26. 1.)

ΕΙΔΩ (**ΙΔΩ**), *see*, F. **εἰδήσω** (rare) *shall know*, F. Mid. **εἰσομαι** *shall know*, A. Mid. **εἰσάμην** *seemed*, 2 A. **εἶδον** (rarely **ἰδον**) *saw*, **ἰδω**, **ἰδοιμι**, **ἰδε** and **ἰδέ**, **ἰδεῖν**, **ἰδών**, 2 A. Mid. **εἰδόμην** *saw*, **ἰδωμαι**, **ἰδοιμην**, **ἰδοῦ** (as interjection, **ἰδού**, *behold!*), **ἰδέσθαι**, **ἰδόμενος**, 2 Perf. **οἶδα** *know*, **εἰδῶ**, **εἰδεῖην**, **ἴσθι**, **εἰδέναι**, **εἰδώς**, 2 Pluperf. **ηδεῖν** *knew*, Pass. **εἰδομαι**, *seem, resemble*. (§§ 96. 18, 10, N. 14 : 93. N. 2 : 80. N. 4.)

The 2 Perf. **οἶδα**, and 2 Pluperf. **ηδεῖν**, are inflected as follows :

Perfect 2.

IND. S.	οἶδα	D.	ἴσμεν	P.	ἴσμεν
	οἶσθα		ἴστον		ἴστε
	οἶδε(ν)		ἴστον		ἴστασι(ν)

SUBJ. **S.** **εἰδῶ**, **εἰδῆς**, **εἰδῆ**, **D.** **εἰδῆτον**, **P.** **εἰδῶμεν**, **εἰδῆτε**, **εἰδῶσι(ν)**.

OPT. **S.** **εἰδείην**, **εἰδείης**, **εἰδείη**, **D.** **εἰδείητον**, **εἰδείήτην**, **P.** **εἰδείημεν**, **εἰδείητε**, **εἰδείησαν**.

IMP. S.	ἴσθι	D.	ἴστον	P.	ἴστε
	ἴστω		ἴστων		ἴστωσαν

NOTE 1. The Attic reduplication of **ἴγενγεσα** is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. **ἴγενγέθασι** for **ἴγενγέρεσσι**, as if from **ΕΙΓΕΡΩ**.

NOTE 3. Forms without the connecting vowel, 2 Perf. *Imperat.* 2d pers. plur. **ἴγενγέθι**, *Ingén.* **ἴγενγόθα**, with the terminations of the Passive, **εθι**, **εθαι**.

ἴσθω, see **ἴσθιω**.

ΕΙΔΩ, see the following.

ἴσομαι (**ΕΙΔΩ**), *seat myself, sit*, Imperf. **ἴσόμην**, A. Pass. **ἴσθιων** (later), 2 F. Mid. **ἴδούμαι**. (§§ 96. 4 : 114. N. 2.) This verb is chiefly used in the compound **καθέίσομαι**, which see.

ἴθέλω or **θέλω**, *will*, F. **ἴθελήσω** or **θελήσω**, A. **ήθελησα**, Perf. **ήθεληκα**. (§ 96. 10.)

ἴθω, *am accustomed*, 2 Perf. **εἰώθα** (Ionic **ἴωθα**) synonymous with the Present. (§§ 96. 19 : 80. N. 3, R. 1.)

INF. εἰδέναι.

PART. εἰδώς, *vīa*, ós, G. ótos.

Pluperfect 2.

S.	ἡδειν, ἡδη	D.	ἡδειμεν, ἡσμεν	P.	ἡδειμεν, ἡσμεν
	ἡδεις, ἡδεισθα,	ἡδειτον, ἡστον		ἡδειτε, ἡστε	
	ἡδησθα				
	ἡδει, ἡδη, ἡδειν	ἡδειτην, ἡστην		ἡδεισαν, ἡσαν	

NOTE 1. Perfect. IND. 2d pers. sing. *εἰδεθα* stands for *εἰδασθα*. (§§ 84. N. 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms *τεστον*, *τεμεν*, *τεσται*, stand for *τεδτον*, *τεδμεν*, *τεδται*. (§ 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. *εἰδῶ*, *εἰδίνη*, come from **ΕΙΔΕΩ**, whence also the F. *εἰδέσθα*. (§ 91. N. 6.)

IMP. *εἰδο*, *εἰστω*, &c. for *τεδτο*, *τεδται*, &c. (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. *ἡδη*, and 3d pers. sing. *ἡδη* or *ἡδειν*, see above (§ 85. N. 4.) — For 2d pers. sing. *ἡδεισθα* or *ἡδησθα*, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms *ἡσμεν*, *ἡστε*, *ἡσαν*, see above (§§ 91. N. 6 : 10, 1, 2, 3.)

NOTE 2. The regular forms of the Perfect *εἰδας*, *εἰδαμεν*, *εἰδατον*, *εἰδαστε*, *εἰδασι*, belong chiefly to the later Greek.

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic *τεμεν* for *τεσται*.

INF. Epic *τεδειναι* for *εἰδίμεναι* for *εἰδέσθα*. (§ 89. N. 1.)

Pluperfect. Epic and Ionic *τεδεινην*, *ης*, *ι* or *η*, plur. *τεδειμεν*, *ητε*, 3d pers. *τεμεν*. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix *ἡ* seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. *ἡδη*, Herodotus (1, 45) has *ἥδη*.

εἰκω, *seem*, *resemble*; 2 Perf. *εἰκα*, sometimes *εἰκα* (Ionic *οἰκα*), synonymous with the Present, 2 Pluperf. *εἴκειν*. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. *εἰκασι* we sometimes find *εἰξασι*.

NOTE. Forms without the connecting vowel, 2 Perf. *τεργειν*, *τετεν*, for *τειναιμεν*, *τεινατον*, 2 Pluperf. *τειτην* for *τεινειτην*. (§§ 91. N. 6 : 9. 1.)

The epic poets have also *ἥκτειν* or *ἥκτεν* for *τεινειν*, with the Passive termination *τε* (§ 84. 2).

εἰλλω or *εἰλω* or *εἰλέω* (**ΕΛΩ**), *roll up*, *drive to*, F. *εἰλήσω*, A. *εἰλησα*, *Infin.* also *ἔλσα* or *ἔλεσα*, *Part.* also *ἔλσας*, Perf. *εἰληκα*, Perf. Pass. *εἰλημαι*, *ἔλμαι*, A. Pass. *εἰλήθην*, 2 A. Pass. *ἔληγν*, *Infin.* *ἀληγραι*, *Part.* *ἀλειτε*. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form *ἴλητο* for Pluperf. Pass. 3d pers. sing. *ἴλητο*, is formed as follows: **ΕΛΩ**, **ΟΛΕΩ**, **όλημην**, **ἴολημην**, **-ησε**, **ἴλητο**. (§§ 96. 18 : 80. N. 2.)

εἰμιαρμαι, see **ΜΕΙΡΩ**.

εἰμί (ΕΩ, ΕΣΩ), *am*, ὁ, εἴην, ἔσθι, είναι, ὁν, Imperf. ἦν (sometimes ἦμην), F. ἔσομαι, ἔσοιμην, ἔσεσθαι, ἔσόμενος.

Present.

IND. S. εἰμί	D. ἔσμέν	P. ἔσμέν
εἰς, εἰ	ἔστον	ἔστε
ἔστι(ν)	ἔστον	εἰσί(ν)

SUBJ. S. ὁ, ἡς, ἡ, D. ὁμεν, ἥτον, ἥτον, P. ὁμεν, ἥτε, ὁσι(ν).

OPT. S. εἴην, εἴης, εἴη, D. εἴημεν, εἴητον, εἰήτην, P. εἴημεν, εἴητε, εἴησαν OR εἴεν.

IMP. S. ἔσθι	D. ἔστον	P. ἔστε
ἔστω	ἔστων	ἔστωσαν, ἔστων

INF. είναι, *to be*.

PART. ὁν, οὖσα, ὅν, G. ὁντος, *being*.

Imperfect.

S. ἦν, ἦ	D. ἥμεν	P. ἥμεν
ἥς, ἥσθα	ἥτον, ἥστον	ἥτε, ἥστε
ἥ, ἥν	ἥτην, ἥστην	ἥσαν

Future.

IND. S. ἔσομαι, ἔσῃ OR ἔσει, ἔσεται OR ἔσται, D. ἔσόμεθον, ἔσεσθον, ἔσεσθον, P. ἔσόμεθα, ἔσεσθε, ἔσονται.

OPT. S. ἔσοιμην, ἔσοιο, ἔσοιτο, D. ἔσοιμεθον, ἔσοισθον, ἔσολ-σθην, P. ἔσοιμεθα, ἔσοισθε, ἔσοιτο.

INF. ἔσεσθαι, *to be about to be*.

PART. ἔσόμενος, η, ον, *about to be*.

NOTE 1. Present IND. The 2d pers. sing. *εῖ* belongs to the Middle voice. (Compare φίλιομαι, 2d pers. φιλίη or φιλίου contracted φιλί.) — The forms *ἰστί*, *ἰστίν*, *ἰστόν*, *ἰστί* come from the original ΕΣΩ. — The 3d pers. plur. *εἰσί* is formed from ΕΩ after the analogy of *τιθίσι* from *τιθηται*.

SUBJ. and OPT. ὁ, *εῖν* are formed from ΕΩ after the analogy of *τιθῶ*, *τιθίσιν*, from *τιθηται*.

IMP. *ἴσθι*, *ἴστω*, &c. come from the original ΕΣΩ. In the 2d pers. sing. the radical vowel *ε* becomes *ι*.

PART. ὁν, οὖσα, *ὅν*, stands for *ἴσν*, *ἴστησα*, *ἴσν*. (See next Note.)

Imperfect. The 1st pers. sing. *ἦ* is contracted from *ἴα*. (See next Note.) — For the 2d pers. sing. *ἥσθα*, see above § 84. N. 6.) — The 3d pers. sing. *ἦν* is contracted from *ἥν*. (See next Note.) — The forms *ἥστον*, *ἥστην*, *ἥστε*, come from the original ΕΣΩ.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric *ἴμμι* for *ἴμι*. — 2d pers. sing. old *ἴσθι* for *ἴει*, from the original ΕΣΩ. (§ 84. N. 6.) — 3d pers. sing. Doric *ἴστι*, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic *ἴμεις*, poetic *ἴμειν*. — 3d pers. plur. Ionic *ἴασι* (like *εἴδιασι* from *εἴδημι*), Doric *ἴρι* (§ 117. N. 17).

SUBJ. uncontracted *ἴω*, *ἴης*, *ἴη*, *ἴωμει*, *ἴηται*, *ἴασι*(*v*), Ionic.

OPT. uncontracted *ἴωμει*, *ἴασι*, *ἴω*, &c. Ionic.

IMPER. 2d pers. sing. *ἴσθε*, after the analogy of the Middle. — 3d pers. sing. *ἴστη* for *ἴσται*.

INT. Epic *ἴμειναι*, *ἴμειν*, *ἴμειναι*, *ἴμειν*, Doric *ἴμειν*, *ἴμειν*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *ἴε* or *ἴη*, *ἴσθ*, *ἴασθεν*. (§ 85. N. 5.) — 2d pers. sing. Ionic *ἴεις*, *ἴασθε*, Epic *ἴησθα*. (§§ 84. N. 6 : 85. N. 5.) — 3d pers. sing. Ionic *ἴε(ν)*, *ἴασα*, Epic *ἴεν*, *ἴαση*, Doric *ἴει*. (§ 80. N. 2.) — 3d pers. plur. Ionic and Doric *ἴασαι*.

NOTE 3. The 3d pers. sing. *ἴεν* takes the ACCENT on the penult, *ἴεντη*, when it signifies *he*, *she*, or *it exists*. Also when it comes after *si*, *οὐκ*, *ός*, *ἄλλ'* (for *ἄλλας*), and *τοῦτο* (for *τοῦτος*) ; as *οὐκ* *ἴενται*, *ἄλλ'* *ἴενται*.

εἰμι (ΙΩ, ΕΩ, ΕΙΩ), *go, shall go*, *ἴω*, *ἴοιμι* or *ἴοιην*, *ἴθι*, *ἴέναι*, *ἴων*, Imperf. *ἴειν*, F. Mid. *εἴσομει* (Epic), A. Mid. (Epic) *εἴσαμεν*. (§§ 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. *εἴμι*

εἰς, *εἰ*

εἴσι(ν)

D. *ἴμεν*

ἴτον

ἴτον

P. *ἴμεν*

ἴτε

ἴασι(ν)

SUBJ. S. *ἴω*, *ἴης*, *ἴη*, D. *ἴωμεν*, *ἴητον*, *ἴητον*, P. *ἴωμεν*, *ἴητε*, *ἴωσι(ν)*.

OPT. S. *ἴοιμι*, *ἴοις*, *ἴοι*, D. *ἴοιμεν*, *ἴοιτον*, *ἴοιτην*, P. *ἴοιμεν*, *ἴοιτε*, *ἴοιεν*.

IMP. S. *ἴθι*, *εἰ*

ἴω

D. *ἴτον*

ἴτων

P. *ἴτε*

ἴτωσαν OR *ἴόντων*

INF. *ἴέναι*.

PART. *ἴών*, *ἴωσα*, *ἴόν*, G. *ἴόντος*.

Imperfect.

S. *ἴειν*

ἴεις, *ἴεισθα*

ἴει, *ἴειν*

D. *ἴειμεν*, *ἴμεν*

ἴετον

ἴετην

P. *ἴειμεν*, *ἴμεν*

ἴετε, *ἴτε*

ἴεσαν

NOTE 1. Present. IND. The 2d pers. sing. *ἴ*, like *ἴ* from *εἴμι*, follows the analogy of the Middle. — The 3d pers. plur. *ἴασι* follows the analogy of *εἴδιασι* from *εἴδημι*. (§ 117. N. 2.)

IMP. 2d pers. sing. *ἴ* is used only in composition, as *ἴξει* for *ἴξθι* from *ἴειμι*. (Compare § 117. N. 8.)

INF. *ἴέναι* comes from the imaginary ΙΕΩ, ΙΗΜΙ, after the analogy of *εἴδιασι* from *εἴδημι*, *εἴδημι*.

Imperfect. The forms *ἴμεν*, *ἴμεν*, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. IND. 2d pers. sing. Epic *Ἄσθα* for *Ἄστις*. (§ 84. N. 6.)

INF. Epic *Ἄστασι* or *Ἄσταν*, without the connecting vowel *τι*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *Ἄστι*, *Ἄστα*, Epic *Ἄστοι*, *Ἄστον*. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic *Ἄστι*, Epic *Ἄστι*. — 3d pers. dual Epic *Ἄστην*. — 1st pers. plur. Epic *Ἄστασιν*. — 3d pers. plur. Ionic *Ἄστασιν*, Epic *Ἄσταν*, *Ἄσταν*.

εἰπάσι, see *εἰπω*.

ΕΙΠΩ (ΕΠΩ), *say*, A. *εἰπε*, 2 A. *εἰπον*, *εἰπω*, *εἰποιμι*, *εἰπέ*, *εἰπεῖν*, *εἰπών*. (§§ 96. 18: 104. N. 1: 93. N. 2.) From 'ΠΕΙΣ (which see), Perf. *εἰργηκα*, Perf. Pass. *εἰργηματι*, A. Pass. *εἴρηθην* or *εἴρεθην*, 3 F. *εἰρήσομαι*. From *εἴρω*, F. *ερέω* *ερῶ*.

The epic poets have also 2 A. *εἴπον* (§ 80. N. 2.)

εἰργνῦμι or *εἴργω* (old *εἴργω*, *εἴργων*), *inclose*, *include*, *shut in*, F. *εἴρξω*; A. *εἴρξα* or *εἴρξι*, Perf. Pass. *εἰργματι* or *εἴργματι* or *εἴργματι*. (§§ 96. 18, 9: 80. N. 5.)

εἴρω (ΕΡΩ), F. *ερέω* *ερῶ*, = **ΕΙΠΩ**, which see. (§ 96. 18.)

εἴσω or *ἴσω* (*εἰκω*), *liken*, *compare*, Imperf. *ἴσικον* or *ἴσκον*. (§ 96. 14.)

εἴσωθι, see *ἴθω*.

εἴλαντω (rarely *εἴλαω*), *drive*, *march*, F. *είλασω* or *εἴλω*, A. *ἡλασσα*, Perf. *εἴλασκα*, Perf. Pass. *εἴλασμαι*, later *εἴλασματι*, A. Pass. *ἡλάσθην*, later *ἡλάσθην*. (§§ 96. N. 13: 95. N. 1: 102. N. 2: 107. N. 1: 109. N. 1.)

ΕΛΕΤΘΩ (ΕΛΤΘΩ), F. Mid. *ελεύσομαι*, 2 A. *ἥλυθον* commonly *ἥλθον*, *ἥλθω*, *ἥλθοιμι*, *ἥθει*, *ἥθεῖν*, *ἥθων*, 2 Perf.

εἰλήλυθα (rarely *ἥλυθα*), = *εἰχομαι*, which see. (§§ 96. 18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. *εἰλήλυθα*, 1st pers. plur. *εἰλήλυθαμιν* for *εἰληλούθαμιν*. (§§ 96. N. 14: 81: 91. N. 6.)

εἴπω, *cause to hope*, *give hope*, 2 Perf. *ἴσοιπα* as Present, 2 Pluperf. *ἴώλπειν* as Imperfect. Mid. *εἴλπομαι*, *cause myself to hope*, simply *I hope*. (§ 80. N. 2, 3.)

ΕΛΩ, F. *εἰλῶ* (rare), 2. A. *εἴλον*, *εἴλω*, *εἴλοιμι*, *εἴλε*, *εἴλεῖν*, *εἴλων*, 2 A. Mid. *εἰλόμην* (Alexandrian *εἰλάμην*), = *αἴρεω*, which see. (§§ 80. N. 1: 85. N. 2.)

NOTE. It may be supposed that 'ΕΛΩ was originally **FEΛΩ**, of which the 2 A. Mid. 3d pers. sing., without the connecting vowel, would be *Fίλτο* or *Fίλτρο* (like *βίΝτιστος* for *βίΛτιστος*). The form *Fίλτρο* was finally changed into *γίλτρο*, *he seized*, which is found in Homer. (§§ 1. N. 3: 92. N. 4.)

ΕΛΩ, see *εἴλλω*.

ΕΝΕΓΚΩ (ΕΝΕΚΩ), A. *ἥνεγκα*, Perf. *ἥνήροχα*, Perf. Pass. *ἥνήρεγματι*, A. Pass. *ἥνεχθην*, 2 A. *ἥνεγκον*, = *φέρω*, which see. (§ 96. 6: 104. N. 1: 98. N. 2: 81.)

ΕΝΕΘΩ, *float*, *lie on*, *sit*, 2 Perf. *ἥνηροθα*. (§§ 96. 19: 81.)

ΕΝΕΚΩ, see **ΕΝΕΓΚΩ**.

ἐνέπω or ἐνέπιω or *ENIΠΩ* or *ENΙΣΠΩ* (ἐν, *EΠΩ*), F. ἐνι-
σπήσω or ἐνίψω, 2 A. ἐνισπον,
poetic, = *EΠΩ*, which see.
(§ 96. 14, 16, 10.)

ἐνίπτω or ἐνίσσω (*ENIΠΩ*),
chide, 2 A. ἐνένπον and (as
if from *ENIΠΑΠΩ*), ἐνίπα-
πον. (§ 96. 2, N. 1.)

ENΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννυμι (*EΩ*), *put on, clothe*, F.
ἔνω, Perf. Pass. εἴμαι or
ἔμμαι, Pluperf. Pass. εἴμην or
ἔμην or εἴσμην, A. Pass.
ἔσθην, A. Mid. ἔεσάμην,
poetic. (§§ 96. 9 : 95. N. 1 :
107. N. 1 : 109. N. 1 : 80.
N. 2.)

ἐόλητο, see εἴλλω.

ἐπανρέω or ἐπανρίσκομαι (ἐπι,
αὐρέω, αὐρίσκομαι), *enjoy*,
F. Mid. ἐπανρήσομαι, 2 A.
ἐπηύρον, ἐπαύρω, ἐπανρεῖν,
2 A. Mid. ἐπηγρόμην, ἐπαύρω-
μαι, ἐπανρέσθαι and ἐπαύ-
ρασθαι.

ἐπισταμαι (*EΠΙΣΤΑΩ*, *EΠΙ-
ΣΤΗΜΙ*), *understand, Im-
perf. ἐπιστάμην, A. Pass. ἐπι-
στήθην or ἐπιστήθην, F. Mid.
ἐπιστήσομαι.* (§§ 117 : 80.
N. 4.)

EΠΩ, see *EΠΩ*.

ἐπω, *am occupied with, am
busy, Imperf. εἴπον, F. Mid.
ἔψομαι, 2 A. ἐσπον, σπῶ,
σπεῖν, σπών, 2 A. Mid. ἐσπό-
μην, σπῶμαι, σποίμην, σποῦ,
σπένθαι, σπόμενος. Mid. ἐπο-
μαι, *follow*.* (§ 80. N. 1.)

The old poets have 2 A.

Mid. *Subj. ἐσπωμαι, Inf.
ἐσπέσθαι, Part. ἐσπόμενος.*

NOTE. It seems that *ἴην* was

originally ΣΕΠΩ, whence 2 A.
ἴστασι, syncopated ίστω. (Compare
ūs, ūs, ūs; ίστραι, sequor; ὑπέ,
super; ὑπέ, sub; ί, se; ὑμεται,
semis; ίσομαι or rather 'ΕΔΩ,
sedeo; ἄλε, sal, salum.)

ἐράω (poetic ἔραμαι, inflected
like ίσταμαι), *love, am in love
with, A. Pass. ἐράσθην, A.
Mid. ἐράσαμην (poetic) *fell
in love.* (§§ 95. N. 1 : 109.
N. 1.)*

EΠΙΩ or ἔρδω, see φέω.

ἐρείπω (*EΠΙΠΩ*), *demolish,
throw down, ἔρειψω, ἐρειψα,
ἔρειψάμην, 2 A. ἐρεπον *fell
down, 2 Perf. ἔρήριπα have
fallen down, Pluperf. Pass.
3d pers. sing. ἔρεριπτο.
(§§ 96. 18 : 81. N.)**

ἐρέω, see ἔρομαι.

ἐριδάτω (*EΠΙΔΩ*), *quarrel, vie
with, A. Mid. Inf. ἐριδήσα-
σθαι.* (§ 96. 7, 10.)

ἔρομαι (*EΡΩ*), Ionic εἴρομαι,
Epic also ἔρέω, *ask, inquire,*
F. Mid. ἔρησομαι, 2 A. Mid.
ἔρόμην, ἔρωμαι, ἔροιμην, ἔρον,
ἔρευθαι, ἔρόμενος. (§ 96. 18,
10.)

The Present ἔρομαι is not
Attic.

ἔρχω (*EΡΩ*), *go forth, go to
perdition, F. ἔρχήσω, A. ἐρ-
έσσα.* (§ 96. 6, 10.)

NOTE. From the simple Present
comes the Homeric A. 3d pers.
sing. ἔρει, in composition ἀ-έρει,
he caused to go forth, he hurried
away. (§ 104. N. 6.)

ἔρυγγάρω or ἔρεύγομαι (*EΡΤΓΩ*),
eructate, 2 A. ἐρυγον. (§ 96.
7, 18.)

ἔρυθανω, (*EΡΤΘΩ*), *make red,*
F. ἔρυθήσω, A. ἐρύθησα,
Perf. ἐρύθηκα. (§ 96. 7, 10.)

ἔργων or ἔργαντων or ἔργανταν, *impede, keep, 2 A. (Epic)*
 ἔργαντον (as if from *ΕΡΓΑΚΩ*), *Inf. ἔργαντειν.* (§§ 96. 7, 10: 89. N. 2.)
 ἔργων or εἰργών, *draw, ἔργων, Perf. Pass. εἰργῆμαι, A. Mid.*
εἰργούμενην. (§ 95. N. 2.)
 From *EIPTMI*, Pres. *Inf. εἰργύμεναι, Pres. Pass. Inf. εἰργονθαναι or ἔργονθαι, Imperf. Pass. 3d pers. sing. εἰργυτο or ἔργοντο, all Epic.*

ἔρχομαι, *go, come, Imperf. ἔρχομην.* From *ΕΑΕΤΘΩ* (which see), F. Mid. ἔλευσομαι, 2 A. *ἥλυθον* commonly *ἥλθον,* *ἥλθω, ἥλθοιμι, ἥλθέ, ἥλθειν, ἥλθών, 2 P. ἥληλθα.*

ΕΡΩ, see ἔρομαι, ἔρδων.

ΕΣΘΕΩΝ, *Perf. Pass. Part. ἐσθημένος or ἐσθημένης, η, or, clothed, dressed.*

ἔσθιω, *poetic ἔσθω or ἔδω, eat, Perf. Pass. ἔδηδεσμαι, A. Pass. ἔδεσθην, 2 Perf. ἔδηδα (Epic). Pres. Pass. ἔδομαι, as F. Active, shall eat. From ΦΑΙΓΩ (which see), 2 A. ἔφαγον.* (§§ 96. 10, 19. N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf. Act. θημένω* (for θέμεναι), and *Perf. Pass. θηδόμεναι.* (§ 89. N. 1.)

ἔσπω (*EΠΩ*), *used only in the Imperat. 2d pers. plur. ἔσπετε (poetic), = ΕΙΠΩ, which see.* (§ 96. 14.)

ἔναδε, *see ἀνδάνω.*

ἔνδω, *sleep, Imperf. ἔνδον, F. ενδήσω.* (§ 96. 10.)

ἘΩ, *place, cause to sit, set, A. εῖσα, Perf. Mid. ημαι sit, Pluperf. Mid. ημην sat, F. Mid. είσομαι, A. Mid. είσάμην.* (§ 80. N. 1.)

ενδίσκω (*ΕΤΡΩ*), *find, F. ενδρήσω, Perf. ενδρηκα, Perf. Pass. ενδρημαι, A. Pass. ενδρέθην, 2 A. ενδρον, 2 A. Mid. ενδρόμην and, in writers not Attic, ενδράμην.* (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχθω, *hate, Perf. Pass. ἔχθημαι, F. Mid. ἔχθησομαι, 2 A. Mid. ἔχθόμην. Pres. Pass. ἔχθανομαι (later ἔχθομαι), used chiefly in the compound ἀπέχθανομαι, am hated.* (§ 96. 10, 7.)

ἔχω (*ΕΧΩ*), *have, Imperf. ελχον, F. ἔξω, 2 A. ἔσχον, σχῶ, σχολην, σχεῖν, σχών, 2 A. Mid. ἔσχόμην, σχῶμαι, σχολην, σχοῦ, σχείσθαι, σχόμερος.* (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From *ΣΧΕΩ, ΣΧΗΜΗ*, 2 A. *Imperat. σχέσ.* (§ 117. N. 11.)

The forms *σχήσω, ἴσχημα, ἴσχημαι, ἴσχιθης*, which commonly are subjoined to *ἴχω*, in strictness belong to *ἴσχω*, which see.

NOTE 1. Homer has a 2 Perf. *ἴχωκα* (Il. 2, 218), formed as follows: *ἴχω, ΟΧΩ* (§ 96. 19), *ἴχω, ἴχωχα, ἴχωκα* contrary to the rule (§ 14. 8).

NOTE 2. It would seem that the original form of *ἴχω* was *ΣΕΧΩ*, whence 2 A. *ἴσιχως*, syncopated *ἴσχως.* (Compare *ἴσως*.)

ἔψω (rarely ἔψεω), *cook, boil, F. εψήσω, A. εψησα.* (§ 96. 10.)

ἘΩ, *am, see εἰμι.*

ἘΩ, *put on, see ἔντυνμι.*

ἘΩ, *send, see ἔημι.*

θησάμην. Pres. Mid. *Inf.* ΘΟΡΩ, see θράσκω.
θησθαι (contracted from θάεσθαι, § 23. N. 1). ΘΡΕΦΩ, see τρέψω.
θέλω, see ἔθέλω. ΘΡΕΧΩ, see τρέχω.
θερπω, *warm*, F. Mid. θέρσομαι, 2 A. Pass. ἔθέρην. Mid. θέρομαι, *warm myself*. (§ 103. N. 1.) Θρύπιω (ΘΡΤΦΩ), *crumble*, θρύψω, ἔθρυψα, 2 A. Pass. ἔθρυψη. (§§ 96. 2: 14. 3.)
θέω (ΘΕΤΩ), *run*, F. Mid. θεύσομαι, θευσοῦμαι. (§§ 96. N. 12: 114. N. 1.) Θεύω, *sacrifice*, θύσω, ἔθύσα, τέθύκα, ἔτυθην. (§§ 95. N. 2: 14. N. 3.)

θιγγάνω (ΘΙΓΩ), *touch*, F. Mid. θίξομαι, 2 A. ἔθιγον, θιγεῖν, θιγών. (§ 96. 7.)

θνήσκω (ΘΑΝΩ), *die*, Perf. τέθνηκα *am dead*, 2 A. ἔθανον, 2 Perf. τέθνασα, τεθναλην, τέθναθι, τεθνάναι, τεθνεώς (Epic τεθνηώς or τεθνειώς), F. Mid. θανοῦμαι. From ΤΕΘΝΗΚΩ, F. τεθνήξω, τεθνήξομαι. (§§ 96. 17, 8, 11: 91. N. 7: 99. N.)

ἴημι and ἰέω (ΕΩ), *send*, Imperf. ἰην or ἰοντ, F. ἰσω, A. ἰκα, Perf. είκα, Perf. Pass. είμαι, A. Pass. ἔθην or εἴθητ, 2 A. ἰη (not used in the sing. of the *Ind.*), ὥ, είην, ἔθι or ἔς, είναι, εῖς, 2 A. Mid. ἔμην or εἴμην, ὥμαι, είμην, ἔσο or οὖ, ἔσθαι, ἔμενος. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117. N. 11, 13.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

Present Active.

IND. S. ἰημι
 ἰης
 ἰησι(ν)
D. ἰεμεν
 ἰετον
 ἰετον
P. ἰεμεν
 ἰετε
 ἰεσι(ν), ἰᾶσι(ν)

Present Passive and Middle.

S. ἰεμαι
 ἰεσαι, ἰη
 ἰεται
D. ἰεμεθον
 ἰεσθον
 ἰεσθον
P. ἰεμεθα
 ἰεσθε
 ἰενται

SUBJ. *ιῶ*, like *τιθῶ* from *τιθημι*.

OPT. *ιείην*, like *τιθείην*.

IMP. *S.* *ιεθι*, *ιέτω*, *D.* *ιε-*
τον, *ιέτων*, *P.* *ιετε*,
ιέτωσαν.

INF. *ιέναι*.

PART. *ιεις*, *εισα*, *έν*.

Imperfect Active.

S. *ιην*, *ιης*, *ιη*, *D.* *ιεμεν*,
ιετον, *ιετην*, *P.* *ιεμεν*,
ιετε, *ιεσαν*.

Second Aorist Active.

IND. *S.* *ἡγ*
ἡς
ἡ

D. *ἡμεν*, *ἡμεν*
ἡτον, *ἡτον*
ἡτην, *ἡτην*

P. *ἡμεν*, *ἡμεν*
ἡτε, *ἡτε*
ἡσαν, *ἡσαν*

SUBJ. *ω̄*, inflected like the Present.

OPT. *εῖην*, like the Present.

IMP. *ἡθι*, like the Present.

INF. *είναι*.

PART. *εις*, *εισα*, *έν*.

NOTE 1. The Present Ind. 3d pers. plur. *ιᾶσι* is contracted from *ιασοι*. (§ 117. N. 2.)

NOTE 2. For Imperf. Act. *ἡν*, there occurs a form *ἥν*, found only in composition.

NOTE 3. Homer has F. *ἴσω*, A. *ἴσα*, *ἴησα*. (§§ 95. N. 2 : 80. N. 3.)

NOTE 4. The form *ἴωνται* for Perf. Pass. 3d pers. plur. *ἴνται*, is obtained as follows: 'ΕΩ, 'ΟΩ, *δμαι*, *ἴωμαι*, *ἴωνται*. (§§ 96. 19 : 80. N. 3.) See *ἀφίημι*.

SUBJ. *ιῶμαι*, like *τιθῶμαι*.

OPT. *ιείμην*, like *τιθείμην*.

IMP. *S.* *ιεσο* or *ιον*, *ιεσθω*,
D. *ιεσθον*, *ιεσθων*, *P.* *ιεσθι*,
ιεσθωσαν.

INF. *ιεσθαι*.

PART. *ιέμενος*, *η*, *ον*.

Imperf. Passive and Middle.

S. *ιέμην*, *ιεσο* or *ιον*, *ιετο*,
D. *ιεμεθον*, *ιεσθον*, *ιεσθην*,
P. *ιεμεθα*, *ιεσθε*, *ιεντο*.

Second Aorist Middle.

S. *ἡμην*, *εῖμην*
ἡσο
ἡτο, *είτο*

D. *ἡμεθον*, *εῖμεθον*
ἡσθον, *είσθον*
ἡσθην, *είσθην*

P. *ἡμεθα*, *εῖμεθα*
ἡσθε, *είσθε*
ἡντο, *είντο*

SUBJ. *ω̄μαι*, inflected like the Present.

OPT. *εῖμην*, like the Present.

IMP. *ἡσο*, like the Present.

INF. *εισθαι*.

PART. *ἡμενος*, *η*, *ον*.

ἴκνιόμαι and ἴκάνω and ἴκω, *come*, Perf. ἴγμαι, F. Mid. ἴξομαι, 2 A. Mid. ἴκόμην. (§ 96. 5, 10, 7.)

Note. Homer has A. Act. 3d pers. plur. ἴξοι for ἴξαι. (§ 85. N. 2.)

ΙΛΗΜΙ (**ΙΛΑΩ**), *am propitious*, *Imperat.* ἥλαθι or ἥληθι, *Perf.* (as Present) *Subj.* ἥλήκω, *Opt.* ἥλήκοιμι, *F. Mid.* ἥλάσομαι, *A. Mid.* ἥλασάμην. *Mid.* ἥλάσκομαι (*rarely* ἥλάσμαι), *propitiate*. (§§ 96. 8: 95. N. 2.)

ἴπταμαι (**ΠΤΑΩ**, **ΙΠΤΗΜΙ**), *F. Mid.* *πτήσομαι*, 2 A. ἔ-*πτην*, 2 A. Mid. ἔπτάμην, = *πέτομαι*, *which see*. (§ 96. 1.)

ἴσκω, *see* ἔισκω.

ἴστημι (**ΣΤΑΩ**), *place, cause to stand*, *F. στήσω*, *A. ἔστησα*, *Perf.* *ἴστηκα* *stand*, *later* *ἴστακα* *have placed*, *Pluperf.* *ἴστηκεν* or *εἰστήκεν* *was standing*, *Perf. Pass.* *ἴσταμαι*, *A. Pass.* *ἴσταθην*, 2 *Perf.* *ἴστασα* *stand*, *ἴστω*, *ἴσταλην*, *ἴσταθι*, *ἴσταναι*, *ἴστως*, 2 A. *ἴστην* *stood*, *στῶ*, *σταλην*, *στήθι*, *στήναι*, *στάς*. *Mid.* *ἴσταμαι*, *cause myself to stand, stand*, (§§ 96. 1: 117: 77. N. 2: 91. N. 7: 95. N. 2.)

Note. The augment of the Perfect and Pluperfect, in this verb, takes the *rough breathing*.

ἴσχανώ and *ἴσχάνω*, = *ἴσχω*, *which see*. (§ 96. 7, 10.)

ἴσχνέομαι, = *ἴσχομαι*. (§ 96. 5, 10.)

ἴσχω (*ἔχω*), *take hold of, hold, restrain*, *F. σχήσω*, *Perf. ἔσχηκα*, *Perf. Pass.* *ἔσχημαι*, *A. ἔσχέθην*, *F. Mid. σχήσο-*

μαι, 2 A. *ἴσχον*. *Mid. ἔσχομαι, restrain myself.* (§§ 96. 1, 10: 95. 2.)

ΙΩ, *see* εἴμι, *go*.

K.

ΚΑΙΛΩ, *see* *καίνυμαι*.

καθέζομαι (*κατά*, *έζομαι*), *sit down*, *Imperf.* *ἔκαθεζόμην*, *A. Pass.* *ἔκαθεσθην* (*later*), 2 F. *Mid.* *καθεδοῦμαι*. (§§ 14. 1: 82. N. 1.)

καθεύδω (*κατά*, *εῦδω*), *sleep*, *Imperf.* *καθηῦδον* or *καθεύδον* or *ἔκαθευδον*, *F. καθευδήσω*. (§§ 14. 1: 82. N. 2.)

κάθημαι (*κατά*, *ημαι*), *sit down*, *Subj.* *κάθωμαι*, *Opt.* *καθοιμην*, *Imperat.* *κάθησο* (*later* *κάθον*), *Inf.* *καθησθαι*, *Part.* *καθήμενος*, *Pluperf.* *καθήμην* or *ἔκαθημην* *sit down*. (§§ 14. 1: 82. N. 3.)

καθίζω and **καθιζόνω** (*κατά*, *ίζω*, *ίζόνω*), *seat, cause to sit down, sit down*, *Imperf.* *ἔκαθιζον*, *F. καθίσω* or *καθιῶ*, *A. ἔκαθισα*, *Perf.* *κεκάθικα*, *F. Mid. καθιζόσομαι*. (§§ 14. 1: 82. N. 1.)

καίνυμαι, *surpass, excel*, *Imperf.* *ἔκαινυμην*, *Perf. Pass.* (*from ΚΑΙΛΩ*), *κέκαιμαι* or *κέκαδμαι*. (§ 107. N. 5.)

καίω or **κᾶω**, *burn*, *A. (Epic)* *ἔκηη* or *ἔκεια* or *ἔκεια*, 2 A. *Pass.* *ἔκάην*. *From ΚΑΤΩ*, *F. καύσω*, *A. ἔκανσα*, *Perf. Pass.* *κέκαυμαι*, *A. Pass.* *ἔ-καύθην*. (§§ 96. 18: 104 N. 1.)

καλέω (**ΚΑΛΩ**), *call*, *F. καλέσω* or *καλῶ*, *A. ἔκαλεσα*, *Perf. κέκληκα*, *Perf. Pass.* *κέκλημαι*, *Opt.* *κεκλήμην*, *Inf.* *κεκλῆ-*

σθαι, *Part.* κεκλημένος, *A.*
Pass. ἐκλήθην. (§§ 96. 10,
17 : 95. N. 1 : 91. 5 : 102.
N. 2.)

κάμην (ΚΑΜΩ), *labor, am
weary*, *Perf.* κέκμηκα, *2 A.*
ἔκαμον, *F.* *Mid.* καμοῦμαι.
(§ 96. 5, 17.)
καταγρῦμι (κατά, ἄγνυμι), *break
down, break to pieces, F.*
κατάξω (also κατεάξω, with

κεῖμαι (κέω, κείω, *KEIMI*), *lie down, recline, κέωμαι, κεοίμην,
κεῖσο, κεῖσθαι, κρίμενος, Imperf.* ἐκείμην, *F.* *Mid.* κείσομαι.
(§§ 96. 18 : 117.)

The Present and Imperfect are inflected as follows :

Present.

IND. *S.* κεῖμαι
κεῖσαι
κεῖται

D. κείμεθον
κεῖσθον
κεῖσθον

P. κείμεθα
κεῖσθε
κεῖγται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεοίμην, like τυπτοίμην.

IMP. *S.* κεῖσο
κείσθω

D. κεῖσθον
κείσθων

P. κεῖσθε
κείσθωσαν

INF. κεῖσθαι.

PART. κείμενος, η, ον.

Imperfect.

S. ἐκείμην
ἐκεισο
ἐκειτο

D. ἐκείμεθον
ἐκεισθον
ἐκείσθην

P. ἐκείμεθα
ἐκεισθε
ἐκειρτο

NOTE. The Present *μέν* or *μένε* has the signification of the Future, *shall
lie down*; also, *desire to lie down*.

κέλομαι, *command, F.* *Mid.* κε-
λήσομαι, *A.* *Mid.* ἐκελησάμην,
2 *A.* *Mid.* ἐκελόμην for ἐκε-
λόμην. (§§ 96. 10 : 78.
N. 2 : 26. 1.)

κεντέω, *prick, regular.* From
KENTΩ, *A.* *Inf.* κένσαι.
(§§ 96. 10 : 12. N. 4.)

κεράννυμι (poetic κεράω), *mix,
F.* κεράσω, *A.* κείρασα, *Perf.*

the augment of the Aor.
Ind.), *A.* κατέαξα, *Part.* κα-
τεάξας with the augment of
the Indicative, 2 Pers. κατέ-
αγα am broken to pieces, 2
A. Pass. κατεάγην.

NOTE. For Aor. *Opt.* 2d pers.
sing. κατέξει, Hesiod (Op. et D.
692) has κανέξας (see ἄγνυμι).

κανάξαις, see the preceding.
KATΩ, see κατω.

κεῖμαι (κέω, κείω, *KEIMI*), *lie down, recline, κέωμαι, κεοίμην,
κεῖσο, κεῖσθαι, κρίμενος, Imperf.* ἐκείμην, *F.* *Mid.* κείσομαι.
(§§ 96. 18 : 117.)

The Present and Imperfect are inflected as follows :

Present.

IND. *S.* κεῖμαι
κεῖσαι
κεῖται

D. κείμεθον
κεῖσθον
κεῖσθον

P. κείμεθα
κεῖσθε
κεῖγται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεοίμην, like τυπτοίμην.

IMP. *S.* κεῖσο
κείσθω

D. κεῖσθον
κείσθων

P. κεῖσθε
κείσθωσαν

INF. κεῖσθαι.

PART. κείμενος, η, ον.

Imperfect.

S. ἐκείμην
ἐκεισο
ἐκειτο

D. ἐκείμεθον
ἐκεισθον
ἐκείσθην

P. ἐκείμεθα
ἐκεισθε
ἐκειρτο

κέκρακο, *Perf. Pass.* κέκραμαι
οι κεκράσμαι, *A.* *Pass.* ἐ-
κράθην οι ἐκεράσθην. (§§ 96.
9 : 26. 1 : 107. N. 1 : 109.
N. 1.)

For Aor. *Act. Inf.* κέρασμα,
Homer has κρῆσμα.

κερδαίνω (ΚΕΡΔΩ), *gain, F.*
κερδαγώ (in writers not Attic
κερδήσω), *A.* ἐκέρδαγα (not

Attic ἐκέφδησα), Perf. *κεκέφδ-δυκα* or *κεκέφδηκα*. (§ 96. 7, 10.)

κέω, see *κεῖμαι*.

κήδω (*ΚΑΔΩ*), *trouble, vex, worry*, F. Mid. *κεκαδήσομαι*, A. Mid. *Imperat.* 2d. pers. sing. *κήδεσαι*, 2 Perf. *κέκηδα am anxious*. Mid. *κήδομαι, am anxious about, care for*. (§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. *κίδναμαι*, = *σκιδνημι*, -*σμαι*.

κικλήσκω (*ΚΑΙΩ*), = *καλέω*. (§ 96. 17, 1, 8.)

κίρνημι and *κιρνάω*), = *κεράγνυμι*. (§ 96. 16, 6.)

κιχάνω (*ΚΙΧΩ*), *reach, find*, F. Mid. *κιχήσομαι*, A. Mid. *έκιχησάμην*, 2 A. *έκιχον*. From *ΚΙΧΗΜΙ*, 2 A. *έκιχην*, *Subj.* *κιχώ* (*Epic κιχείω*), *Opt.* *κιχεῖην*, *Inf.* *κιχήναι*, *Part.* *κιχεῖς*. 2 A. Mid. *Part.* *κιχήμενος*. (§§ 96. 7, 10. 117. N. 17, 15.)

κίχοημι (*χράω*), *lend, the rest from χράω*, which see. (§ 96. 1.)

κίλω, *go*, *Imperf.* *έκιον*.

κλάζω (*ΚΛΑΓΩ*), *clang*, F. *κλάγξω*, A. *έκλαγξα*, 2 A. *έ-κλαγον*, 2 Perf. *κέκληγα or κέ-κλαγγα*. From *κεκλήγω*, Pres. *Part.* *κεκλήγων*. (§ 96. 4, 6, 18, 11.)

κλαίω or *κλᾶω*, *weep*, F. *κλαιήσω* or *κλαήσω*. From *ΚΛΑΤΩ*, A. *έκλαυσα*, F. Mid. *κλαύσομαι*, *κλαυσοῦμαι*. (§ 96. 10: 114. N. 1.)

κλάω, *break*, *κλάσω*, *έκλασα*, *κέ-κλακα*, *κέκλασμαι*, *έκλάσθην*. From *ΚΛΗΜΙ*, 2 A. *Part.*

κλάσ. (§§ 95. N. 1: 107. N. 1: 109. N. 1: 117.)

κλύω, *hear*, *Imperf.* *έκλυνον* synonymous with the Aorist. From *ΚΛΤΜΙ*, 2 A. *Imperat.* *κλύθι* and *κέκλυθι*, 2 A. Mid. *Part.* *κλύμενος* as adjective, *celebrated, famous*. (§§ 78. N. 2: 117. N. 10.)

ΚΜΑΩ, see *κάμω*.

κορέννυμι (*ΚΟΡΩ*), *satiate*, F. *κορέσω*, A. *έκόρεσα*, Perf. *κεκόρηκα*, Perf. Pass. *κεκόρε-σμαι* (*Ionic κεκόρημαι*), A. Pass. *έκορέσθην*. (§§ 96. 10, 9: 95. N. 2: 107. N. 1: 109. N. 1.)

κράζω (*ΚΡΑΙΓΩ*), *cry*, F. *κράξω*, F. Mid. *κράξομαι*, 2 Perf. *κέκραγα* synonymous with the Present. From *ΚΕ-ΚΡΑΙΓΩ*, F. Mid. *κεκρά-ξομαι*, A. (later) *έκέκραξα*. (§ 96. 4, 11.)

NOT. Forms without the connecting vowel, 2 Perf. 1st pers. plur. *κίνεραγμιν*, *Imperf.* 2d pers. sing. *κίνεραχθι*, 2 Pluperf. 1st pers. plur. *ιαίνεραγμιν*. (§ 91. N. 6.)

κρέμαμαι (*κρεμάω*, *ΚΡΕΜΙΙΙΙΙ*), *suspend myself, hang*, *Subj.* *κρέμωμαι*, *Opt.* *κρεμαίμην* or *κρεμοίμην*, F. Mid. *κρεμήσομαι*. (§ 117.)

κρεμάννυμι (later *κρεμάω*), *sus-pend, hang*, F. *κρεμάσω* or *κρεμῶ*, A. *έκρεμασα*, A. Pass. *έκρεμάσθην*. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1.)

κρήμημι, *κρήμημαι*, *Imperf.* *έκρημνάμην*, = preceding. (§ 96. 6: 117.)

κτάομαι, *possess*, Perf. Mid. *κέ-κτημαι* and *έκτημαι*, *Subj.* *κτ-*

κτῶμαι, *Opt.* κεκτήμην and κεκτώμην (Ionic κεκτεώμην), *Infin.* κεκτήσθαι, *Part.* κεκτημένος, *F.* Mid. κτήσομαι, *A.* Mid. ἐκτησάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and *κτίννει* (*ΚΤΕΝΩ*, *ΚΤΑΩ*), *kill*, *F.* κτενῶ, *A.* ἐκτείνα, *Perf.* ἐκτάκα and ἐκτόνηκα, *Perf. Pass.* ἐκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἐκτανον, 2 *Perf.* ἐκτονα. From *ΚΤΙΜΙ*, 2 *A.* ἐκτάν, κτῶ, κταίην, κτάναι, κτάς, 2 *A.* *Mid.* ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κτανία, κτανόμαι.

ΚΤΙΩ, *ΚΤΙΜΙ*, *build*, 2 *A.* *Mid.* *Part.* κτίμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (*ΚΤΠΙΩ*), *make noise, thunder*, ήσω, ησα, ηκα, ημαι, ήθην, 2 *A.* ἐκτυπον. (§ 96. 10.)

κυνέω (*ΚΤΩ*), *kiss*, *F.* κύσω, *A.* ἐκυνσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or *κυέω* or *κυίσκω, conceive, to be pregnant*, *F.* κυήσω, *A.* ἐκυήσα, *A. Mid.* ἐκυνσάμην, *poetic* ἐκυνσάμην. (§ 96. 10, 8.)

A.

ΛΑΒΩ, see *λαμβάνω*.

λαγχάνω (*ΛΑΧΩ*), *receive by lot, obtain*, *F.* *Mid.* λήξομαι (Ionic λέξομαι), 2 *A.* ἐλαχον, *Perf.* εἰληχα and λέλογχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see *λανθάνω*.

ΛΑΚΩ, see *λάσκω*. *λαμβάνω* (*ΛΑΒΩ*), *receive, take*, *Perf.* εἰληφα, *Perf. Pass.* εἰλημαι, *A. Pass.* ἐλήφθην, *F.* *Mid.* λήψομαι, 2 *A.* ἐλαφον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From *ΛΑΜΒΩ*, the Ionic has *Perf. Pass.* λίλαμμαι, *A. Pass.* λιλαρθην, *F. Mid.* λάμψομαι. It has also *Perf.* λιλάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (*ΛΑΘΩ*, λήθω), *am hid, escape notice*, *Perf. Pass.* λέλησμαι (in Homer λέλασμαι), *F. Mid.* λήσομαι, 2 *A.* ἐλαθον, 2 *Perf.* λέληθα, 2 *A.* *Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (*ΛΑΚΩ*), *talk, gabble*, *A.* ελύκησα, *F. Mid.* λακήσομαι, 2 *A.* ἐλακον, 2 *Perf.* λέλικα (Ionic λέληκα), 2 *A. Mid.* (Epic) λελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, *ἐλανον* or *ηλανον*, *λαύσω, ἐλανσα*, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

ΛΑΧΩ, see *λαγχάνω*.

λέγω, *collect, ξω, ξα*, *Perf.* εἰλογχα, *Perf. Pass.* εἰλεγμαι, 2 *A. Pass.* εἰλέγην. (§§ 76. N. 1: 98. N. 2.) *Λέγω, say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* λιγμην, 3d pers. sing. λίκτο, for εἰλιγμην, λιγιτο. (§§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down, ξω, ξα, A. Mid.* εἰλεξάμην *lay down*,

Imperat. (in Homer) *λέξεο,*
Inf. *λέξασθαι*, 2 A. Mid.
ἐλέγμην *lay down*, 3d pers.
 sing. *λέκτο*, *Imperat.* *λέξο.*
 (§§ 88. N. 3: 92. N. 4: 9.
 1: 7.)

ΛΙΓΩΣΩ, see *λαμβάνω*.

ληθάρω or *λήθω*, *cause to forget*, F. *λήσω*, 2 A. (Epic)
λέλαθον, 2 A. Mid. (Epic)
λελαθόμην. (§§ 96. 7: 78.
 N. 2.) See also *λανθάνω*.

ληκέω, Ionic, = *λάσκω*, which see.

ΛΙΓΧΩΣΩ, see *λαγχάνω*.

λοίω (old *λόω*, *λοίω*), *wash*,
bathe, *λούσω*, *ἔλουσα*, *λέλουκα*,
λέλουμαι. Mid. *λούμαι*, commonly *λοῦμαι*, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imperfect commonly drop the connecting vowels *o* and *e*. E. g. Pres. *λοῦμεν* for *λούμεν*, *λοῦται* for *λούεται*, *λοῦται* for *λούονται*, *λοῦσθαι* for *λούεσθαι*, Imperf. *ἔλουν* for *ἔλουνται*, *ἔλοντο* for *ἔλουετο*.

λέω, *loose*, *solve*, *λεῦσαι*, *ἔλευσαι*, *λείλυκα*, *λείλυμαι*, *ἔλευθην*. (§ 95. N. 2.)

From *ΛΤΜΙ*, 2 A. Mid. (Epic)
 3d pers. sing. *λύτο* as Passive. — For the Perf. Pass. Opt. 3d pers. sing. *λελύτο*, see above (§ 91. N. 4.)

M.

ΜΑΘΩ, see *μανθάνω*.

μαμάω, see *μάω*.

μαίομαι (*μάω*), *feel*, *touch*,
handle, F. Mid. *μάσομαι*, A.
 Mid. *ἔμασάμην*. (§§ 96. 18:
 95. N. 1.)

ΜΑΚΩ, see *μηκάομαι*.

μανθάνω (*ΜΑΘΩ*), *learn*, *un-*

derstand, Perf. *μεμάθηκα*,
 F. Mid. *μαθήσομαι*, 2 A.
ἔμαθον, 2 F. Doric *μαθεῦμαι*
 contracted from *μαθέμω*.
 (§§ 96. 7, 10: 114. N. 2:
 23. N. 1.)

μάργαραι, *fight*, Opt. *μαργαλ-*
μην or *μαρνοίμην*, Imperf.
ἔμαργνάμην, inflected like
ἴσταμαι.

μάρπιτω (*ΜΑΡΠΙΩ*), *take hold of*, *seize*, F. *μάρψω*, A.
ἔμαρψα, 2 A. *ἔμαρπον* (also
ἔμαπον, without the *ρ*), 2
 Perf. *μέμαρπα*. (§ 96. 2.)

μάχομαι (Ionic *μαχέομαι*), *fight*,
combat, Perf. Mid. *μεμαχη-*
μαι, F. Mid. *μαχέσομαι* (Epic
μαχήσομαι), A. Mid. *ἔμαχε-*
σάμην, 2 F. Mid. *μαχοῦμαι*.
 (§§ 96. 10: 95. N. 2: 114.
 N. 2.)

μάω and *μαμάω*, *desire*, *am eager*, *strive*, *feel a strong impulse*, 2 Perf. *μέμαα* synonymous with the Present. Mid. *μίκομαι*, *desire*, *seek*, Imperat. *μάίσο*, Inf. *μᾶσθαι*. (§§ 96. N. 2: 116. N. 7.)

The 2 Perf. *μέμαα* is inflected, as far as it goes, like *βίβαα*. (§ 91. N. 7.)

μεθύσκω (*μεθύνω*), *make drunk*, *intoxicate*, F. *μεθύσω*, A. *ἔμεθύσα*, A. Pass. *ἔμεθύσθην*. Mid. *μεθύσκομαι*, *am intoxicated*. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equivalent to the Middle of the preceding.

ΜΕΙΡΩ (*ΜΕΡΩ*), *divide*, *share*, Perf. Pass. 3d pers. sing. *ἔμαρται* *it is fated*, Part. *είμαρμένος* *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *εἵμαρτο* *it was fated*, 2 A. *ἔμπορον* *I obtained*, 2 Perf. *ἔμπορα* *have obtained*. Mid. *μείρομαι*, *receive a share, obtain*. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *u* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μιμένται*, *μιμορίνεις* are sometimes used for *ἔμαρται*, *ἔμαρκίνεις*. (§ 96. 13.)

μέλλω, *am about to be or do any thing, shall*, F. *μελλήσω*, A. *ἔμέλλησαι*. (§ 96. 10.)
μέλλω, *am a concern to*, F. *μελήσω*, A. *ἔμέλησσα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μίμβλιται* for *μιμέλλεται*. (§ 26. N.)

μένω and *μίμνω*, *remain*, F. *μερῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10: 26. 1.)

ΜΕΝΩ (not to be confounded with the preceding), *intend, purpose*, 2 Perf. *μέμνορα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (*ΜΑΚΩ*), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μεμηκα*.

From *μεμήκω*, Imperf. *ἔμέμηκον*. (§ 96. 18, 10, 11.)

μαίνω, *stain, regular*. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μάνθην* for *μλαρθεν* for *ἔμιάνθησαν*. (§ 92. N. 1.)

μίγνυμι and *μίσγω* (*ΜΙΓΩ*), *mix*, F. *μιξω*, A. *ἔμιξα*, Perf. Pass. *μέμιγμαι*, A. Pass. *ἔμιχθην*, 2 A. Pass. *ἔμίγην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἱμικτο* or *μικτο* for *ἱμίγιτο*. (§§ 91. N. 4: 7.)

μιμήσω (*ΜΝΑΩ*), *cause to remember, remind*, F. *μιήσω*, A. *ἔμνησσα*, Perf. Mid. *μέμητμαι* *remember, Subj.* *μεμνώμαι*, *Opt.* *μεμνήμην* or *μεμνόμην* or *μεμνοίμην* (Ionic *μεμνεόμην*), *Imp.* *μέμνησο*, *Inf.* *μεμνήσθαι*, *Part.* *μεμνημένος*, A. Pass. *ἔμνήσθην*, 3 F. *μεμνήσουμαι*, F. Mid. *μιήνουμαι*, A. Mid. *ἔμνησάμηρ*. Mid. *μιμήσκομαι*, *remind myself, remember*. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μίμω, see *μένω*.

ΜΝΑΩ, see *μιμησκω*.

ΜΟΛΩ, see *βλώσκω*.

μῦκάομαι (*ΜΤΚΩ*), *below, ήσομαι*, *ησάμην*, 2 A. *ἔμυκον*, 2 Perf. *μέμῦκα*. (§ 96. 10.)

N.

ναίω (*ΝΑΩ*), *dwell, A. ένασα caused to dwell, placed*, Perf. Pass. *νένασμαι*, A. Pass. *ένασθην*, F. Mid. *νάνομαι*, A. Mid. *ένασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

γάσσω, *pack closely, stuff*, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναίω*.

νέμω, *distribute*, F. *νεμῶ* or *νεμήσω*, A. *ἔνεμα*, Perf. *νενέμημαι*, A. Pass. *ένεμήθην* or *ένεμεθην*. (§§ 96. 10: 95. N. 2.)

νέω (*ΝΕΤΩ*), *swim*, A. *ἔνευσα*, Perf. *νένευκα*, F. Mid. *γεύσο-*

μαι, νευσοῦμαι. (§§ 96. N. 12 : 114. N. 1.)

νιᾶω or *νίπτω* (*NIBΩ*), *wash, νιψω, ἔνιψα, νενίψμαι, ἔριψθην.* (§ 96. 2.)

νοέω (*NOΩ*), *think, νοήσω, ἔνόησα, νενόηκα, νενόημαι, ἔνοήθην.* (§ 96. 10.)

The Ionic has *νάω, θάω, &c.* all from the simple Present.

νυστάζω, feel sleepy, νυστάξω and νυστάσω, ἔνυσταξα and ἔνυστασα. (§ 96. N. 6.)

Ξ.

ξυρέω and *ξυράω* (*ΞΤΡΩ*), *shave, regular.* Mid. *ξυρέομαι, ἀομαι, commonly ξύρομαι, shave myself, shave.*

O.

δέω (*OΔΩ*), *emit an odor, have the smell of, smell, F. δέζησω* (Ionic *δέζεσω*), A. *ώδησα, 2 Perf. δέωδα* synonymous with the Present. (§§ 96. 4, 10 : 95. N. 2.)

οἰγω or *οἰγρῦμι, open, Imperf. ἔωγον, F. οἰξω, A. ἔωξα, Perf. ἔωχα, Perf. Pass. ἔωγμαι, A. Pass. ἔωχθην, 2 Perf. ἔωγα stand open.* (§§ 96. 9 : 80. N. 3.) See also *ἀροίγω.*

The epic poets change the diphthong *ει* into *αι*, as *αιξα* for *ἔξα.*

οἰδά, see *ΕΙΔΩ.*

οἰδαίνω or *οἰδάγω* or *οἰδέω, swell, F. οἰδήσω, A. ὠδησα, Perf. ὠδηκα.*

οἰχομαι, depart, am gone, Perf. οἰχωκα (in Homer also *ἔχηκα*), *Perf. Pass. ὠχημαι, F. Mid. οἰχήσομαι.* (§ 96. 10.)

οἶω or *οἶω* (both Epic), *think, suppose, A. Pass. ὠήθην* (Epic *ώσαθην*), *F. Mid. οἰή-*

σομαι, A. Mid. ὠσάμην (Epic). Mid. *οἴομαι* or *οίμαι* (Epic *δίομαι*), synonymous with the Active, Imperf. *ώόμην* or *ώμην.* (§§ 96. 10 : 109. N. 1.)

ΟΙΩ, F. οἴσω, A. ὠσα (rare), *Imper. οἴσε, F. Pass. οἰσθήσομαι, = φέρω, which see.* (§§ 88. N. 3 : 109. N. 1.)

δλισθαίνω and *δλισθάρω* (*ΟΛΙΣΘΩ*), *slip, slide, F. θλισθήσω, A. ὠλισθησα, Perf. ὠλισθηκα, 2 A. ὠλισθον.* (§ 96. 7, 10.)

δλλῦμι (*ΟΛΩ*), *destroy, cause to perish, F. δλέσω or δλῶ, A. ὠλεσα, Perf. δλάλεκα, 2 Perf. δλωλα have perished, F. Mid. δλοῖμαι, 2 A. Mid. δλόμην. Mid. δλλυμαι, *perish.* (§§ 96. 6, 10 : 81.)*

NOTE. The poetic 2 A. Mid. Part. *δλόμενος* or *ειδλόμενος* has the force of an adjective, *destructive, fatal, pernicious.*

δμυνμι (*ΟΜΩ*), *swear, A. ὠμοσα, Perf. ὠμωμοκι, Perf. Pass. δμώμοσμαι and δμύμομαι, A. Pass. ὠμόθην, F. Mid. δμοῦμαι.* (§§ 96. 9, 10 : 95. N. 1 : 107. N. 1 : 81.)

δμόργυτῦμι (*ΟΜΟΡΓΩ*), *wipe off, F. δμόρξω, A. ὠμορξα, A. Mid. ὠμορξάμην.* (§ 96. 9.)

δντνημι (*ΟΝΑΩ, ΟΝΙΔΙΜΙ*), *benefit, F. δνήσω, A. ὠρησα, 2 A. Mid. ὠνάμην and ὠνήμην. Mid. δνίρημαι, derive benefit, enjoy.* (§§ 96. N. 2 : 117. N. 15.)

ΟΝΩΜΙ (*ΟΝΟΩ, ΟΝΩ*), *Pass. δνομαι* (inflected like *διδομαι* from *διδωμι*), *blame, find*

fault with, insult, A. Pass. ὀνόσθην, F. Mid. ὄνοσομαι, A. Mid. ὀνοσάμην and ὀνάμην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form ὄνεσθι (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὄνεσθι from ΟΝΩ.

ΟΙΩ, Perf. Pass. ὠμμαι, A. Pass. ὠφθην, F. Mid. ὄφομαι, A. Mid. ὄψιμην (little used), 2 Perf. ὄπωπα (poetic), = ὄφαω, which see. (§ 81.)

ὄραω, see, Imperf. ἐώραον (Ionic ὄρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From **ΕΙΔΩ** (which see), 2 A. εἰδον, ἰδω, ἰδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἰδωμαι, ἰδούμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From **ΟΙΩ** (which see), Perf. Pass. ὠμμαι, A. Pass. ὠφθην, F. Mid. ὄφομαι. (§ 80. N. 3.)

ὄρυμι (*ΟΡΩ*), *rouse, excite*, F. ὄρσω, A. ὄρσα, Perf. Mid. ὄφωρεμαι, 2 Perf. ὄρωρα *have risen*, 2 A. Mid. ὄρόμην. Mid. ὄρυμαι, also ὄρομαι, ὄρεόμαι, *rouse myself, arise*. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὄρτο, *Imperat.* 2d pers. sing. ὄρσο and ὄρσε, *Inf.* ὄρθα, *Part.* ὄρμενος. (§§ 92. N. 4 : 11.)

ὄσφραίνομαι (*ΟΣΦΡΩ*), *smell*, F. Mid. ὄσφρήσομαι, A. Mid. ὄσφρησάμην (later), 2 A. Mid. ὄσφρόμην rarely ὄσφράμην. (§§ 96. 7, 10 : 85. N. 2.)

ὄρέω, *mingo*, Imperf. ἐούρεον, F. Mid. ὄνρήσομαι. (§ 80. N. 2.)

οὐτάω, *wound, regular*. From **ΟΤΤΗΜΙ**, 2 A. οὐταν, *Inf.* (Epic) οὐτάμεναι or οὐτάμεν, 2 A. Mid. *Part.* οὐτάμενος as Passive, *wounded*. (§ 117. N. 10, 17.)

όφειλω (*ΟΦΕΛΩ*), *owe, must, ought*, F. οὐφειλήσω, A. ὠφειλησσα. (§ 96. 18, 10.)

The 2 A. ὠφειλον and οὐφειλον, *ie*, always expresses a *wish, O that I would to God!* (§ 217. N. 3, 4.) **όφιλοκάνω** (*ΟΦΛΩ*), *incur, forfeit*, F. οὐφλήσω, Perf. ὠφλησσα, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see *πάσχω*.

παίζω, *play, jest*, ἔπαισα, πέπαισμαι, ἔπαισθην, F. Mid. παιζομαι, παιζόμαι. In later writers, ἔπαιξα, πέπαιγμαι, ἔπαιχθην. (§§ 96. N. 6 : 114. N. 1.)

παιω, *strike*, F. παισω and παιήσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἔπαισθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (*ΠΑΘΩ, ΠΕΝΘΩ*), *suffer*, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι), 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form πίπονθι (Od. 23, 53, for πίπονθατι, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, πίπονθα, πίπο-θι for πίπονθι with the Passive termination οθι. (§§ 96. 19 : 10. 2.)

πατέομαι (*ΠΑΩ*), *eat*, Perf. Pass. πέπαισμαι, A. Mid.

ἐπάσάμην. (§§ 95. N. 1.: 107. N. 1.)

ΠΑΣΩ, Perf. Mid. πέπάμαι, *possess, acquire*, A. Mid. ἐπάσάμην.

πείθω (**ΠΙΘΩ**), *persuade, prevail*, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπεισθην, 2 A. ἔπιθον, (poetic), 2 Perf. πειποιθα *trust*, 2 A. Mid. ἐπιθόμην. Mid. πειθομαι, *trust, believe, obey*. (§ 96. 18, N. 14.)

NOTE. The form *ἰπίσθημαι* stands for 2 Pluperf. 1st pers. plur. *ἰπιστόθημαι*. (§ 91. N. 6.)

πελάζω and πελάω, *cause to approach, bring near, approach, come near, pelasus, ἐπέλασα, ἐπελάσθην and ἐπλάθην*. From **ΠΛΗΜΗ** comes 2 A. Mid. ἐπλήμην. (§§ 26. 1: 117. N. 15.)

πελω, *revolve, move about, am, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλευ thou art, 3d pers. sing. ἔπλετο he is.* (§§ 26. 1: 23. N. 1.)

ΠΕΝΘΩ, see *πάσχω*.

πέποσθε, see *πάσχω*.

πέρδω, *pedo*, F. Mid. παρδήσομαι, 2 A. ἔπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρθω, *sack, πέρσω, ἔπερσα, 2 A. ἔπραθον*. (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. Inf. *πέρσαι* without the connecting vowel for *πέρθεθαι*. (§§ 92. N. 4: 10. 2: 11.)

πέσσω, later πέπτω, *boil, digest*, F. πέψω, A. ἔπεψι, Perf. Pass. πέπεμμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πειάνυμι (**ΠΕΤΑΩ**), *expand, spread*, F. πετάσω or πειώ, A. ἐπέτασα, Perf. Pass. πέπταμαι, A. Pass. ἐπετάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

πέτομαι, *fly*, F. Mid. πετήσομαι, 2 A. ἐπιόμην (for ἐπετόμην), πιῶμαι, πιούμην, πτέσθαι, πιόμενος. (§§ 96. 10: 26. 1.)

ΠΕΤΩ, see *πίπιω*.

ΠΕΤΘΩ, see *πυνθάνομαι*.

πέφρον, see **ΦΕΝΩ**.

πήγνυμι (**ΠΑΙΓΩ**), later πήσω, *fix, fasten*, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγμαι, A. Pass. ἐπήχθην, 2 Perf. πέπηγα *stand fast*, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΗΘΩ, see *πάσχω*.

ΠΙΘΕΩ (**ΠΙΘΩ**), *obey, follow, trust, πιθήσω also πεπιθήσω, ἐπιθήσα*. (§ 96. 10, 11.)

ΠΙΘΩ, see *πειθω* and the preceding.

πιλημαι and πιλνάω (*πελάω*), Mid. πιλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πιμπλημαι and πιμπλάω (**ΠΛΑΣΩ**), *fill*, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, Opt. πλείμην, Imperat. πλήσο, Part. πλήμενος. (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as *ἰμ-τίσλημι*, not *ἰμ-τίμτλημι*. The same is observed of *τίμτρημι*.

πίμπονται and *πιμπόντω* (*ΠΡΑΩ*), *burn*, F. *πρήνω*, A. *ἔπρηνα*, Perf. Pass. *πέπρηναμαι*, A. Pass. *ἔπρηνθην*. (§§ 96. 1 : 107. N. 1 : 109. N. 1.)

For the omission of μ , in composition, see *τίμπλημι*.

πίνω (*ΠΙΩ*), *drink*, 2 A. *ἔπιον*, 2 F. Mid. *πιοῦμαι* (later). Pass. *πίομαι*, as F. Active, *shall drink*. From *ΠΟΩ*, Perf. *πέπωκα*, Perf. Pass. *πέπομαι*, A. Pass. *ἔπόθην*. From *ΠΙΜΙ*, 2 A. *Imperat.* 2d pers. sing. *πῖθι*. (§§ 96. 5 : 114. N. 2 : 95. N. 2 : 117. N. 14.)

πιπίσκω (*ΠΙΩ*), *cause to drink*, *give to drink*, F. *πίσω*, A. *ἔπισα*. (§ 96. 1, 8.)

πιπράσκω (*περάω*), *sell*, Perf. *πέπρακα*, Perf. Pass. *πέπραμαι*, A. Pass. *ἔπράθην*, 3 F. *πεπράσομαι*. (§§ 96. 1, 8 : 26. 1.)

πιπτω (*ΠΕΤΩ*), *fall*, A. *ἔπεσα* (little used), Perf. *πέπτωκα*, 2 A. *ἔπεσον* (Doric *ἔπετον*), 2 Perf. Part. *πεπτεώς*, *πεπτηώς*, *πεπτώς*, 2 F. Mid. *πεσοῦμαι*. (§§ 96. 1, 19, 17, 15 : 114. N. 2.)

πιτνάω and *πιτνημι* (*ΠΕΤΑΩ*), *== πετάννυμι*, which see. *(§ 96. 16, 6 : 117.)

πιτνέω (*ΠΕΤΩ*), *== πιπτω*, which see. (§ 96. 16, 5, 10.)

πιφάσκω or *πιφαύσκω* (*ΦΑΩ*), *show*, *make known*, *communicate*. (§ 96. 1, 8.)

ΠΙΩ, see *πίνω*, *πιπίσκω*.

ΠΛΑΓΩ, see *πλάζω*, *πλήσσω*.

πλάζω (*ΠΛΑΓΩ*), *cause to wander*, F. *πλάγξω*, A. *ἔπλαγξα*, A. Pass. *ἔπλαγχθην*. Mid. *πλάζομαι*, *wander about*, *rove*. (§ 96. 3, 6.)

πλέω (*ΠΛΕΤΩ*), *sail*, *ἐπλευσα*, Perf. *πέπλευκα*, Perf. Pass. *πέπλευσμαι*, A. Pass. *ἔπλευσθην*, F. Mid. *πλεύσομαι*, *πλευσοῦμαι*. (§§ 96. N. 12 : 107. N. 1 : 114. N. 1.)

πλήσσω (*ΠΛΑΓΩ*), rarely *πλήγνυμι*, *strike*, F. *πλήξω*, A. *ἔπληξα*, Perf. Pass. *πέπληγμαι*, 2 A. *πεπληγον* (Epic), 2 Perf. *πέπληγα*, 2 A. Pass. *ἔπληγην* (in composition *ἔπλάγην*), 2 A. Mid. (Epic) *πεπληγόμην*. (§§ 96. 18, 3, 9 : 78. N. 2.)

πλώω (*πλέω*), *ώσω*, &c. 2 A. (from *ΠΛΩΜΙ*) *ἔπλων*, *Part.* *πλώς*, G. *πλῶντος*, Ionic, *== πλέω*, which see. (§§ 96. 19 : 117. N. 14.)

πνέω (*ΠΝΕΤΩ*, *ΠΝΤΩ*), *blow*, *breathe*, A. *ἔπνευσα*, Perf. *πέπνευκα*, Perf. Pass. *πέπνευσμαι*, A. Pass. *ἔπνευσθην*, F. Mid. *πνεύσομαι*, *πνευσοῦμαι*. (§§ 96. N. 12 : 107. N. 1 : 109. N. 1 : 114. N. 1.)

Poetic forms, Perf. Pass. *πιστρωμαι*, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. *ἰστρίθη* used in the compound *ἀμ-ιστρίθη*, from *ἀματτίω*, 2 A. Mid. (from *ΠΝΤΜΙ*) *ἰστρίμην*. (§§ 96. 6 : 117. N. 15.)

ποθέω, *long for, desire, miss*, *ποθέσω* and *ποθήσω*, *ἐπόθησα*, *πεπόθηκα*, *πεπόθημα*, *ἔποθέσθην*. (§§ 95. N. 2 : 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. *ἔποδον*, Perf. Pass. 3d. pers. sing. *πέπρωται* *it has been decreed by fate*, Part. *πεπρωμένος destined*. (§ 96. 17.)

ΠΟΩ, see *πλω*.

ΠΡΑΩ, see *πίμπρημι*.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. *ἔπριάμην*, *πριώμαι*, *πριαίμην*, *πρίασο* or *πρίω*, *πρίασθαι*, *πριάμενος*. (§ 117. N. 9.)

ΠΡΟΩ, see **ΠΟΡΩ**.

ΠΤΑΩ, see *ἴπταμαι*, *πτήσω*.

ΠΤΗΣΩ, *crouch*, F. *πτήξω*, A. *ἔπτηξα*, Perf. *ἔπτηχα*. From *ΠΤΑΩ* comes 2 Perf. Part. *πεπτηώς*. From *ΠΤΗΜΙ*, 2 A. 3d person dual *πτήτην*, in composition *καταπτήτην*. (§§ 96. 3 : 99. N. : 117. 12.)

ΠΤΟΩ, see *πλητω*.

ΠΝΥΘΑΝΟΜΑΙ (*ΠΤΘΩ*), poetic *πνύθομαι*, *inquire*, Perf. Mid. *πέπνυσμαι*, F. Mid. *πεύσομαι*, 2 A. Mid. *ἐπνυθόμην*. (§ 96. 18, 7.)

P.

ΡΑΓΩ, see *φήγνυμι*.

ΦΑΙΝΩ, *sprinkle*, regular. From **ΡΑΔΩ**, A. *Imperat.* 2d pers. plur. *φάσσατε*, Perf. Pass. 3d pers. plur. *ἔφάδαται*, Epic. (§§ 104. N. 4 : 91. N. 2.)

ΦΕΞΩ or *ἔρδω* or **ΕΡΓΩ**, F. *φεξω*, A. *ἔφύξα* (Epic also *ἔρξα*), 2 Perf. *ἔσφρα*, 2 Pluperf. *ἔώφγειν*. (§ 80. N. 2, 3.)

ΦΕΩ (*PETΩ*, **ΠΤΩ**), *flow*, A. *ἔφένυσα*, Perf. *ἔφύνηκα*, F. Mid. *φεύσομαι* or *δυνήσομαι*, 2 A. Pass. *ἔφύνηρ*. (§ 96. 18, 10, N. 12.)

ΦΕΩ, Perf. *ἔφηκα*, Perf. Pass.

ΕΙΡΗΜΟΙ, A. Pass. *ἰρρίθην* or *ἔρριθην* (not Attic *εἰρήθην*, *εἰρέθην*), 3 F. *εἰρήσομαι*, == **ΕΙΠΩ**, which see. (§§ 76. N. 1 : 95. N. 2.)

ΦΗΓΝῦΜΙ (*ΡΑΓΩ*), later *φήσω*, *tear*, *burst*, F. *φήξω*, A. *ἔφηξα*, 2 Perf. *ἔφάγα* *am torn to pieces*, 2 A. Pass. *ἔφάγην*. (§ 96. 18, 9, 3, 19.)

ΦΓΙΕΩ (*ΡΙΓΩ*), *shudder*, *φιγήσω*, &c. 2 Perf. *ἔφῆγα* synonymous with the Present. (§ 96. 10.)

ΡΟΩ, see *φάννυμι*.

ΡΤΩ, see *φέω*, *flow*.

ΡΩΓΩ, see *φήγνυμι*.

ΦΑΝΤῦΜΙ (*ΡΟΩ*), *strengthen*, F. *φάσω*, A. *ἔφωσα*, Perf. *ἔφωκα*, Perf. Pass. *ἔφωμαι*, *Imp.* *ἔφωσο* *farewell*, &c. A. Pass. *ἔφωσθην*. (§§ 96. 9 : 109 N. 1.)

S.

ΣΑΛΠΙΞΩ (*ΣΑΛΠΙΓΩ*), *sound a trumpet*, F. *σαλπίξω*, later *σαλπίσω*, A. *ἔσαλπιγξα*, later *ἔσαλπισα*. (§ 96. 6, N. 6.)

ΣΑΩ (rarely *σάω*), *save*, *σαώσω*, &c. From *ΣΑΩΜΙ* comes Imperf. Act. 3d pers. sing. (Epic) *σάω*. (§§ 96. 10 : 78. N. 3 : 117.)

ΣΒΕΙΝῦΜΙ (*ΣΒΕΩ*), *extinguish*, F. *σβέσω*, A. *ἔσβεσα*, Perf. Pass. *ἔσβεσμαι*, A. Pass. *ἔσβεσθην*. From *ΣΒΗΜΙ*, 2 A. *ἔσβην*, *σβείην*, *σβῆναι*. (§§ 96. 9 : 95. N. 2 : 107. N. 1 : 109. N. 1.)

ΣΕÙΩ (*ΣΤΩ*), *shake*, *move*, *agitate*, F. *σεύσω*, A. *ἔσσενα*, Perf. Pass. *ἔσσομαι*, Pluperf. Pass. *ἔσσομην*, A. Pass. *ἔσ-*

σύθην sometimes έσύθην.
From ΣΥΜΙ, 2 A. Mid. έσσυμην and σύμην. Mid. σεύμοιαι and, without the connecting vowel, σεῦμαι. (§§ 96. 18 : 104. N. 1 : 78. N. 3 : 79. N. 3.)

σκεδάνυμι (ΣΚΕΔΑΩ), scatter, disperse, spread, F. σκεδάσω ορ σκεδῶ, A. έσκεδασα, Perf. έσκεδακα, Perf. Pass. έσκεδασμαι, A. Pass. έσκεδάσθην. (§§ 96. 9 : 102. N. 2 : 107. N. 1 : 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry, cause to wither, F. σκελῶ, A. έσκηλα, Perf. έσκληκα απ dried up, F. Mid. σκλήσομαι. From ΣΚΛΗΜΙ, 2 A. έσκλην, σκλαλην, σκλῆναι. Mid. σκέλλομαι, wither. (§ 96. 6, 17, 18.)

σκιδνημι (ΣΚΕΔΑΩ), Mid. σκιδναμαι, = σκεδάνυμι, which see. (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d. pers. sing. σοῦσο, 2 A. Pass. 3d pers. sing. έσσουα, in composition ἀπέσσουα (Laconic) he is gone, he is dead, = σεῦμαι from σεύω, which see. (§ 96. N. 15.)

σώω, see σώζω.

σπέσθαι, see ἐπω.

ΣΤΑΩ, see ἵστημι.

στρέων or στερήσκω (ΣΤΕΡΩ), deprive, bereave, F. στερήσω, A. έστέρησα, Perf. έστέρηκα, Perf. Pass. έστέρημαι, A. Pass. έστερηθην, 2 A. Pass. Part. στερεῖς (poetic). Pass. στερέομαι or στέρομαι. (§ 96. 8, 10.)

στορόγυνυμι ορ στόρονυμι οτ στρώνυμι (ΣΤΟΡΩ), strew, spread, F. στρώσω, στρώσω, A. έστό-

ρεσα, έστρωσα, Perf. Pass. έστρωμαι, A. Pass. έστρεσθην, έστρωθην. (§§ 96. 10, 9, 17 : 95. N. 1 : 109. N. 1.) στυγέω (ΣΤΥΓΩ), fear, hate, στιγήσω, &c. 2 A. έστυγορ. Aor. also έστυξα I terrified. (§ 96. 10.)

σχῖν, see ἔχω, ίσχω.
σώζω (Epic σώω), save, σώσω, έσωσα, σέσωκα, σέσωσμαι, έσώθην.
σώω (σάω), = preceding. (§ 116. N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture, A. έτάλιασα, Perf. τέτληκα, 2 Perf. τέτλαι, Opt. τετλαιήν, Imp. τέτλαθι, Infin. τετλάναι. From ΤΑΛΗΜΙ, 2 A. έτιλην, τλῶ, τλαιην, τλῆθι, τλῆναι, τλάις. (§§ 26. 1 : 95. N. 2 : 91. N. 7 : 117. 12.)

τάμνω, F. ταμέω, Ionic, = τίμνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat. 2d pers. sing. τη (contracted from τάτε) take thou, 2 A. Part. τεταγών, Epic. (§§ 23. N. 1 : 78. N. 2.)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch, extend, F. τενῶ, A. έτεινα, Perf. τέτακα, Perf. Pass. τέταμαι, A. Pass. έτάθην. (§ 96. 19, 5, 18.)

ΤΕΚΩ, see τίκτω.

τέμνω (rarely τέμω), cut, F. τεμῶ, Perf. τέτμηκα, Perf. Pass. τέτμημαι, A. Pass. έτμήθην, 2 A. έτεμον and έταμον, 2 A. M. έταμόμην. (§ 96. 5, 17, 19.)

τέτμον ορ έττεμον, I found, met with, a defective 2 A. Act (§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see **ΤΑΩ**, *take*.

ΤΙΕΩ, Perf. Part. *τετικώς* *af-*
flicted, Perf. Mid. *τετιημαι*
am afflicted, am sorrowful.
(§§ 99. N.)

τίθημι (rarely *τιθέω*, *θέω*),
put, place, F. *θήσω*, A. *ἔθη-*
xa, Perf. *τίθεικα*, Perf. Pass.
τίθειμαι, A. Pass. *ἔτεθην*, A.
Mid. *ἔθηκάμην* (not Attic),
2 A. *ἔθην*, *θῶ*, *θείην*, *θεῖ*
or *θές*, *θεῖναι*, *θεῖς*, 2 A.
Mid. *ἔθέμην*. (§§ 96. 1 :
104. N. 2 : 95. N. 2, 4 : 14.
3, N. 3 : 117. N. 11, 13.)

τίκτω (**ΤΕΚΩ**), *bring forth*, F.
τίξω, A. Pass. (later) *ἔτέχθην*,
F. Mid. *τέξομαι*, 2 A. *ἔτεκον*, 2
Perf. *τέτοκα*, 2 F. Mid. *τεκοῦ-*
μαι, 2 A. Mid. (poetic) *ἔτεκό-*
μην. (§§ 96. N. 3 : 114. N. 2.)

τίγω, *τίνυμι*, *τίνηνμι*, = *τίω*, *hon-*
or, which is regular. (§ 96.
5, 9.)

τιτράω (**ΤΡΑΩ**), *bore*, F. *τρή-*
σω, A. *ἔτρησα*, Perf. *τέτρηκα*,
•Per. Pass. *τέτρημαι*. (§ 96. 1.)

τιτρώσκω (**ΤΟΡΩ**), *wound*, F.
τρώσω, A. *ἔτρωσα*, Perf. *τέ-*
τρωκα, Perf. Pass. *τέτρωμαι*,
A. Pass. *ἔτρωθην*. (§ 96.
17, 1, 8.)

τιτύσκομαι (**ΤΤΚΩ**), *prepare*,
take aim at, 2 A. *τέτυκον*,
2 A. Mid. *τετυκόμην*, Epic.
(§§ 96. 1, 14 : 78. N. 2.)

ΤΑΛΩ, see **ΤΑΛΛΩ**.

ΤΜΕΩ, **ΤΜΑΩ**, see *τέμνω*.

τορέω (**ΤΟΡΩ**), *pierce*, *τορήσω*,
&c. 2 A. *ἔτορον*. (§ 96. 10.)

ΤΟΡΩ, see *τιτρώσκω*, *τορέω*.
τόσσαι, *τόσσας*, = *τυχεῖν*, *τυχάνω*,
from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΩ, see *τιτράω*.

τρέφω (**ΘΡΕΦΩ**), *nourish, feed*,
support, F. *θρέψω*, A. *ἔθρε-*
ψα, Perf. *τέτροφα*, Perf. Pass.
τέθραμμαι, A. Pass. *ἔθρέ-*
φθην, 2 A. *ἔτραφον* (Epic),
2 A. Pass. *ἔτραφην*. (§§ 14.
3 : 96. 19 : 107. N. 6.)

τρέχω (**ΘΡΕΧΩ**), *run*, A. *ἔθρε-*
ξα, F. Mid. *θρέξομαι*. From
ΔΡΑΜΩ or *ΔΡΕΜΩ* (which
see) come Perf. *δεδράμηκα*,
Perf. Pass. *δεδράμημαι*, 2 A.
ἔδραμον, 2 Perf. *δέδρομα*
(Epic), F. Mid. *δραμοῦμαι*.
(§ 14. 3.)

τρώγω (**ΤΡΑΓΩ**), *eat, gnaw*, F.
Mid. *τρώξομαι*, 2 A. *ἔτραγον*.
(§ 96. 19.)

τυγχάνω (**ΤΤΧΩ**), *happen, at-*
tain, A. *ἔτυχησα* (Epic), Perf.
τετύχηκα, Perf. Mid. (poetic)
τέτευγμαι or *τέτευγμαι*, F. Mid.
τεύξομαι, 2 A. *ἔτυχον*. (§ 96.
7, 10, 18.)

τύπτω (**ΤΤΠΩ**), *strike*, F. *τύψω*
commonly *τυπτήσω*, A. *ἔτυψα*,
Perf. *τέτυφα*, 2 Perf. *τέτυμ-*
μαι commonly *τετύπτημαι*, A.
Pass. *ἔτύφθην*, 2 A. Pass.
ἔτύπην. (§ 96. 2, 10.)

T.

ὑπεμνήμυκε, see *ἡμύνω*.

ὑπισχνέομαι and **ὑπίσχομαι** (*ὑπό*,
ἰσχνέομαι, *ἴσχομαι*), *promise*,
Perf. Pass. *ὑπέσχημαι*, A.
Pass. *ὑπεσχέθην*, F. Mid.
ὑποσχήσομαι, 2 A. Mid. *ὑπε-*
σχόμην.

Φ.

ΦΑΓΩ, 2 A. *ἔφαγον*, Pass. *φά-*
γομαι (later) as F. Active,
= *ἴσθιω*, which see.

κτῶμαι, *Opt.* κεκτήμην and κεκτώμην (*Ionic κεκτεώμην*), *Infn.* κεκτῆσθαι, *Part.* κεκτημένος, *F.* Mid. κτήσομαι, *A.* Mid. ἔκτησάμην, (*§§ 76. N. 3: 91. N. 3.*)
κτίνω and **κτίνειμι** (*ΚΤΕΝΩΣ*, *ΚΤΑΩ*), *kill*, *F.* κτενῶ, *A.* ἔκτεινα, *Perf.* ἔκτακα and ἔκτόνηκα, *Perf. Pass.* ἔκταμαι, *A. Pass.* ἔκτάθην (sometimes ἔκτανθην), *2 A.* ἔκτανον, *2 Perf.* ἔκτονα. *From ΚΤΙΜΗ*, *2 A.* ἔκταν, κτῶ, κταίην, κτάναι, κτάς, *2 A. Mid.* ἔκτάμην, κτάσθαι, κτάμενος. (*§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.*)

Homer has also *F.* κτανίω, κτανειμαι.

ΚΤΙΩ, *ΚΤΙΜΗ*, *build*, *2 A.* *Mid.* *Part.* κτίμενος, η, ον, *built*. (*§§ 117. N. 14.*)

κτυπέω (*ΚΤΗΣΩ*), *make noise, thunder*, ήσω, ησα, ηκα, ημαι, ήθην, *2 A. ἔκτυπον.* (*§ 96. 10.*)

κυνέω (*ΚΤΩ*), *kiss*, *F.* κύσω, *A.* ἔκυσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (*§§ 96. 5, 10: 95. N. 1.*)

κύω or **κυέω** or **κυῖσκω**, *conceive, to be pregnant*, *F.* κυήσω, *A.* ἔκυησα, *A. Mid.* ἔκυησάμην, *poetic* ἔκυσάμην. (*§ 96. 10, 8.*)

A.

ΛΑΒΩ, *see λαμβάνω*.

λαγχάνω (*ΛΑΧΩ*), *receive by lot, obtain*, *F. Mid.* λήζομαι (*Ionic λάζομαι*), *2 A.* ἔλαχον, *Perf.* εἴληχα and λέλογχα.

(*§§ 96. 7, 18, 19, 6: 76. N. 1.*)

ΛΑΘΩ, *see λανθάνω*.

ΛΑΚΩ, *see λάσκω*.

λαμβάνω (*ΛΑΒΩ*), *receive, take, Perf.* εἴληφα, *Perf. Pass.* εἴλημμαι, *A. Pass.* εἴληφθην, *F. Mid.* λήψομαι, *2 A.* ἔλαβον, *2 A. Mid.* λαβόμην. (*§§ 96. 7, 18: 76. N. 1.*)

From *ΛΑΜΒΩ*, the *Ionic* has *Perf. Pass.* λίλαμμαι, *A. Pass.* λιάμφθην, *F. Mid.* λάμψομαι. It has also *Perf.* λειλάβηκα. (*§§ 96. 6, 10: 107. N. 4.*)

λανθάνω (*ΛΑΘΩ*, λήθω), *am hid, escape notice, Perf. Pass.* λέλησμαι (*in Homer λέλασμαι*), *F. Mid.* λήσομαι, *2 A. Mid.* λαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget.* (*§ 96. 7, 18.*)

λάσκω (*ΛΑΚΩ*), *talk, gabble, A. είλακησα, F. Mid.* λακήσομαι, *2 A. ἔλακον, 2 Perf.* λέλακα (*Ionic λέληκα*), *2 A. Mid.* (*Epic*) λελακόμην. (*§§ 96. 14, 10: 78. N. 2.*)

λαύω, *ἔλανον* or *ἥλανον, λαύω, ᔁλανσα*, used only in the compound ἀπολαύω, which see. (*§ 78. N. 1.*)

ΛΑΧΩ, *see λαγχάνω*.

λέγω, *collect, ξι, ξα, Perf.* εἴλοχα, *Perf. Pass.* εἴλεγμαι, *2 A. Pass.* ελέγην. (*§§ 76. N. 1: 98. N. 2.*) **Λέγω**, *say, is regular.*

NOTE. Forms without the connecting vowel, *2 A. Mid.* λίλιγμην, *3d pers. sing.* λίκτο, for λιλεγμην, λιλίγτο. (*§§ 92. N. 4: 7.*)

ΛΕΞΩ, *cause to lie down, ξω, ξα, A. Mid.* ελεξάμην *lay down,*

Imperat. (in Homer) *λέξεο,*
Inf. *λέξασθαι*, 2 A. Mid.
ἔλεγμην *lay down*, 3d pers.
 sing. *λέκτο*, *Imperat.* *λέξο.*
 (§§ 88. N. 3: 92. N. 4: 9.
 1: 7.)

ΛΗΒΩ, see *λαμβάνω*.

ληθάω or *λήθω*, *cause to forget*, F. *λήσω*, 2 A. (Epic)
λέλαθον, 2 A. Mid. (Epic)
λελαθόμην. (§§ 96. 7: 78.
 N. 2.) See also *λανθάνω*.

ληκώ, Ionic, = *λάσκω*, which see.

ΛΙΓΧΩ, see *λαγχάνω*.

λοίω (old *λόω*, *λοίω*), *wash*,
bathe, *λούσω*, *ἔλουσα*, *λέλουκα*,
λέλουμαι. Mid. *λούματι*, commonly
λοῦμαι, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imperfect commonly drop the connecting vowels *o* and *e*. E. g. Pres. *λούμεν* for *λούμεν*, *λοῦται* for *λούτεται*, *λοῦται* for *λούνοται*, *λοῦσθαι* for *λούεσθαι*, Imperf. *ἔλουν* for *ἔλουνον*, *ἔλοντο* for *ἔλουντο*.

λίνω, *loose*, *solve*, *λύσω*, *ἔλυσα*,
λέλύκα, *λέλυμαι*, *ἔλυθην*. (§ 95.
 N. 2.)

From *ΛΥΜΙ*, 2 A. Mid. (Epic)
 3d pers. sing. *λύτο* as Passive. —
 For the Perf. Pass. Opt. 3d pers.
 sing. *λελύτη*, see above (§ 91. N.
 4.)

M.

ΜΑΘΩ, see *μανθάνω*.

μαμάω, see *μάω*.

μαίομαι (*μάω*), *feel*, *touch*,
handle, F. Mid. *μάσομαι*, A.
 Mid. *ἔμασάμην*. (§§ 96. 18:
 95. N. 1.)

ΜΑΚΩ, see *μηκάομαι*.

μαρθάνω (*ΜΑΘΩ*), *learn*, *un-*

derstand, Perf. *μεμάθηκα*,
 F. Mid. *μαθήσομαι*, 2 A.
ἔμαθον, 2 F. Doric *μαθεῦμαι*
 contracted from *μαθέματι*.
 (§§ 96. 7, 10: 114. N. 2:
 23. N. 1.)

μάρναμαι, *fight*, Opt. *μαρναί-*
μην or *μαρνοίμην*, Imperf.
ἔμαρνάμην, inflected like
ἴσταμαι.

μάρπιτω (*ΜΑΡΠΙΩ*), *take hold of*,
seize, F. *μάρψω*, A.
ἔμαρψα, 2 A. *ἔμαρπον* (also
ἔμαπον, without the *ρ*), 2
 Perf. *μέμαρπα*. (§ 96. 2.)

μάχομαι (Ionic *μαχέομαι*), *fight*,
combat, Perf. Mid. *μεμάχη-*
μαι, F. Mid. *μαχέσομαι* (Epic
μαχήσομαι), A. Mid. *ἔμαχε-*
σάμην, 2 F. Mid. *μαχοῦμαι*.
 (§§ 96. 10: 95. N. 2: 114.
 N. 2.)

μάω and *μαμάω*, *desire*, *am eager*, *strive*, *feel a strong impulse*, 2 Perf. *μέμαα* synonymous with the Present. Mid. *μίομαι*, *desire*, *seek*, Imperat. *μάίσο*, Inf. *μᾶσθαι*. (§§ 96. N. 2: 116. N. 7.)

The 2 Perf. *μίμαα* is inflected, as far as it goes, like *βίβαα*. (§ 91. N. 7.)

μεθύσκω (*μεθύω*), *make drunk*, *intoxicate*, F. *μεθύσω*, A. *ἔμεθύσα*, A. Pass. *ἔμεθύσθην*. Mid. *μεθύσκομαι*, *am intoxicated*. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equivalent to the Middle of the preceding.

ΜΕΙΡΩ (*ΜΕΡΩ*), *divide*, *share*, Perf. Pass. 3d pers. sing. *ἔμαρται* *it is fated*, Part. *ἔμαρμένος* *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *εἴμαστο* *it was fated*, 2 A. *ἔμμορον* *I obtained*, 2 Perf. *ἔμμορα* *have obtained*. Mid. *μείρομαι*, *receive a share, obtain*. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *u* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μιμόρηται*, *μιμορεύτων* are sometimes used for *εἴμασται*, *είμαρεύτων*. (§ 96. 13.)

μέλλω, *am about to be or do any thing, shall*, F. *μελλήσω*, A. *ἔμέλλησαι*. (§ 96. 10.)
μελλω, *am a concern to*, F. *μελήσω*, A. *ἔμελησσα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μίμβλιται* for *μιμέλεται*. (§ 26. N.)

μένω and *μίμνω*, *remain*, F. *μενῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10: 26. 1.)

MENΩ (not to be confounded with the preceding), *intend, purpose*, 2 Perf. *μέμοντα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (*ΜΑΚΩ*), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἔμεμηκον*. (§ 96. 18, 10, 11.)

μιαίνω, *stain, regular*. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάνθην* for *μιανθεῖν* for *ἔμιάνθησαν*. (§ 92. N. 1.)

μιγνῦμι and *μισγω* (*ΜΙΓΩ*), *mix*, F. *μιξω*, A. *ἔμιξα*, Perf. Pass. *μιμίγμαι*, A. Pass. *ἔμιχθην*, 2 A. Pass. *ἔμιγην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἰμικτο* or *μίκτο* for *ἰμίγτετο*. (§§ 91. N. 4: 7.)

μιμήσκω (*MΝΑΩ*), *cause to remember, remind*, F. *μιήσω*, A. *ἔμνησα*, Perf. Mid. *μεμνημαι* *remember, Subj.* *μεμνῶμαι*, Opt. *μεμνήμην* or *μεμνούμην* or *μεμνοίμην* (Ionic *μεμερεύμην*), Imp. *μέμνησο*, Inf. *μεμνήσθαι*, Part. *μεμνημένος*, A. Pass. *ἔμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μιήσομαι*, A. Mid. *ἔμνησάμην*. Mid. *μιμήσκομαι*, *remind myself, remember*. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μίμνω, see *μένω*.

MΝΑΩ, see *μιμήσκω*.

ΜΟΛΩ, see *βλάσκω*.

μῦκάομαι (*ΜΤΚΩ*), *bellow, ἡσομαι*, *ησύμην*, 2 A. *ἔμυκον*, 2 Perf. *μέμυκα*. (§ 96. 10.)

N.

ναιώ (*ΝΑΩ*), *dwell, placed*, A. *ἔνασα* *caused to dwell, placed*, Perf. Pass. *νένασμαι*, A. Pass. *ἔνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἔνασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

νάσσω, *pack closely, stuff*, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναιώ*.

νέμω, *distribute*, F. *νεμῶ* or *νεμήσω*, A. *ἔνειμα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἔνεμήθην* or *ἔνεμέθην*. (§§ 96. 10: 95. N. 2.)

νέω (*ΝΕΤΩ*), *swim*, A. *ἔνενσα*, Perf. *νένευκα*, F. Mid. *νεύσο-*

μαι, νευσοῦμαι. (§§ 96. N. 12 : 114. N. 1.)
νίζω or *νίπτω* (*NIBΩ*), *wash*,
τίψω, ἔτιψα, νένιψμαι, ἔνιψθην.
 (§ 96. 2.)
νοέω (*ΝΟΩ*), *think*, *νοήσω,*
ἔνύησα, νερόνχα, νερόημαι,
ἔνοήθην. (§ 96. 10.)

The Ionic has *νάω, θάω, &c.*
 all from the simple Present.
νυστάζω, feel sleepy, *νυστάξω*
 and *νυστάσω, ἔνυσταξα* and
ἔνυστασα. (§ 96. N. 6.)

Ξυρέω and *Ξυράω* (*ΞΤΡΩ*), *shave*,
 regular. Mid. *Ξυρέομαι, ἀο-*
μαι, commonly *Ξύρομαι, shave*
myself, shave.

O.

δέω (*ΟΔΩ*), *emit an odor, have*
the smell of, smell, F. *δέζησω*
 (Ionic *δέζέσω*), A. *ῳδησσα*, 2
 Perf. *ῳδωδα* synonymous with
 the Present. (§§ 96. 4, 10 :
 95. N. 2.)

οἰγω or *οἰγρῦμι, open*, Imperf.
ἔωγον, F. οἰξω, A. ξωξα, Perf.
ἔωχα, Perf. Pass. ξωγμαι, A.
Pass. έωχθην, 2 Perf. ξωγα
stand open. (§§ 96. 9 : 80.
 N. 3.) See also *ἀρογω.*

The epic poets change the diph-
 thong *ω* into *αι*, as *αιξα* for *ξέα.*
οἰδα, see ΕΙΔΩ.

οἰδαίνω or *οἰδάγω* or *οἰδέω,*
swell, F. οἰδήσω, A. ᾠδησσα,
Perf. ᾠδηκα.

οἰχομαι, depart, am gone, Perf.
οἰχώκα (in Homer also ᾠχη-
κα), Perf. Pass. ᾠχημαι, F.
Mid. οἰχήσομαι. (§ 96. 10.)

οἴω or *δέω* (both Epic), *think,*
suppose, A. Pass. ᾠήθην
• (Epic ᾠτεθην), F. Mid. οιή-

σομαι, A. Mid. ὀϊσάμην
 (Epic). Mid. *οἰομαι* or *οίμαι*
 (Epic *οἴομαι*), synonymous
 with the Active, Imperf.
ῳόμην or *ῳμην.* (§§ 96. 10 :
 109. N. 1.)

ΟΙΩ, F. οἴσω, A. ᾠσα (rare),
Imper. οἴσε, F. Pass. οἰσθη-
σομαι, = φέρω, which see.
 (§§ 88. N. 3 : 109. N. 1.)

ὅλισθαίνω and *ὅλισθάρω* (*ΟΛΙ-*
ΣΘΩ), *slip, slide, F. ὅλισθήσω,*
A. ᾠλισθησα, Perf. ᾠλισθηκα,
2 A. ᾠλισθον. (§ 96. 7, 10.)
ὅλλυμι (*ΟΛΩ*), *destroy, cause*
to perish, F. ὅλεσω or ὅλω,
A. ᾠλεσσα, Perf. ὅλωλεκα, 2
Perf. ὅλωλα have perished,
F. Mid. ὅλοῦμαι, 2 A. Mid.
ὅλόμην. Mid. ὅλλυμαι, perish.
 (§§ 96. 6, 10 : 81.)

NOTE. The poetic 2 A. Mid.
Part. ὅλέμινος or *οὐλόμινος* has the
 force of an adjective, *destructive,*
fatal, pernicious.

ὅμρῦμι (*ΟΜΩΩ*), *swear, A. ᾠμο-*
σα, Perf. ᾠμάμοκυ, Perf. Pass.
ὅμύμοσμαι and *ὅμώμομαι, A.*
Pass. ωμότηην, F. Mid. ὅμοῦ-
μαι. (§§ 96. 9, 10 : 95. N.
 1 : 107. N. 1 : 81.)

ὅμόργυναι (*ΟΜΟΡΓΩ*), *wipe*
off, F. ὅμόρξω, A. ᾠμορξα,
A. Mid. ᾠμορξάμην. (§ 96.
 9.)

οὐλημαι (*ΟΝΑΩ, ΟΝΙΙΜΙ*), *be-*
nefit, F. ὀνήσω, A. ᾠησσα, 2 A.
Mid. ᾠνάμην and ᾠημην.
Mid. ὀνίραμαι, derive benefit,
enjoy. (§§ 96. N. 2 : 117.
 N. 15.)

ΟΝΩΜΙ (*ΟΝΟΩ, ΟΝΩ*), *Pass.*
ονομαι (inflected like δίδομαι
from δίδωμι), blame, find

fault with, insult, A. Pass. ὀνόσθην, F. Mid. ὄνόσομαι, A. Mid. ὀνοσάμην and ὀνά-μην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form ὄντεθι (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὄντεθι from ΟΝΩ.

OΙΙΩ, Perf. Pass. ὄμμαι, A. Pass. ὄφθην, F. Mid. ὄψομαι, A. Mid. ὄψάμην (little used), 2 Perf. ὄπωπα (poetic), = ὄράω, which see. (§ 81.)

ὄράω, see, Imperf. ἐνίραν (Ionic ὄρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From ΕΙΔΩ (which see), 2 A. εἰδον, ἰδω, ἰδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἰδωμαι, ἰδοίμην, ἰδού, ἰδεσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὄμμαι, A. Pass. ὄφθην, F. Mid. ὄψομαι. (§ 80. N. 3.)

ὄρνυμι (*ΟΡΩ*), *rouse, excite*, F. ὄρσω, A. ὄρσα, Perf. Mid. ὄρωρεμαι, 2 Perf. ὄρωρα *have risen*, 2 A. Mid. ὄρόμην. Mid. ὄρνυμαι, also ὄρομαι, ὄρέομαι, *rouse myself, arise*. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὄρτο, *Imperat.* 2d pers. sing. ὄρσο and ὄρσε, *Inf.* ὄρθαι, *Part.* ὄρμαις. (§§ 92. N. 4 : 11.)

ὄσφραινομαι (*ΟΣΦΡΩ*), *smell*, F. Mid. ὄσφρησομαι, A. Mid. ὄσφρησάμην (later), 2 A. Mid. ὄσφρόμην rarely ὄσφρά-μην. (§§ 96. 7, 10 : 85. N. 2.)

οὐρέω, *mingo*, Imperf. ἐούρεον, F. Mid. οὐρήσομαι. (§ 80. N. 2.)

οὐτάω, *wound*, regular. From ΟΤΤΗΜΙ, 2 A. οὐταν, *Inf.* (Epic) οὐτάμεναι or οὐτάμεν, 2 A. Mid. *Part.* οὐτάμενος as Passive, *wounded*. (§ 117. N. 10, 17.)

ὅφειλω (*ΟΦΕΛΩ*), *owe, must, ought*, F. ὅφειλίσω, A. ὄφει-λησαι. (§ 96. 18, 10.)

The 2 A. ὄφειλον and ὄφειλος, *is, is, always expresses a wish, O that! would to God!* (§ 217. N. 3, 4.) ὄφλισκάρω (*ΟΦΛΩ*), *incur, forfeit*, F. ὄφλήσω, Perf. ὄφλη-και, 2 A. ὄφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see *πάσχω*.

παλέα, *play, jest*, ἔπαισα, πέ-παισμαι, ἔπαισθην, F. Mid. παιξομαι, παιξομαι. In later writers, ἔπαιξα, πέπαιγμαι, ἔπαιχθην. (§§ 96. N. 6 : 114. N. 1.)

παιω, *strike*, F. παισω and παιήσω, A. ἔπαισα, Perf. πέ-παικα, Perf. Pass. πέπαισμαι, A. Pass. ἔπαισθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (*ΠΑΘΩ, ΠΕΝΘΩ*), *suf-fer*, A. ἔπησα (not common), F. Mid. πεισομαι (rarely πή-σομαι), 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form πίπεθι (*Od.* 23, 53, for πίπεθαι, is obtained as follows: ΠΑΘΩ, ΠΟ-ΘΩ, πίπεθα, πίπεθι, for πίπε-θι with the Passive termination θι. (§§ 96. 19 : 10. 2.)

πατέομαι (*ΠΑΩ*), *eat*, Perf. Pass. πίπασμαι, A. Mid.

ἐπάσαμην. (§§ 95. N. 1.: 107. N. 1.)

ΠΑΩ, Perf. Mid. *πέπαμαι, possess, acquire,* A. Mid. *ἐπάσαμην.*

πειθω (ΠΙΘΩ), *persuade, πεισω, ἔπεισα, πέπεικα, πέπεισμαι, ἔπεισθην,* 2 A. *ἔπιθον,* (poetic), 2 Perf. *πέποιθα trust, 2 A. Mid. ἔπιθόμην. Mid. πειθομαι, trust, believe, obey.* (§ 96. 18. N. 14.)

NOTE. The form *ἰπίσθημα* stands for 2 Pluperf. 1st pers. plur. *ἰπίστοθημι.* (§ 91. N. 6.)

πελάζω and **πελάω,** *cause to approach, bring near, approach, come near, πελάσω, ἔπελασα, ἔπελάσθην and ἔπλαθην.* From **ΠΛΗΜΙ** comes 2 A. Mid. *ἔπλήμην.* (§§ 26. 1: 117. N. 15.)

πέλω, *revolve, move about, am, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλευ thou art, 3d pers. sing. ἔπλετο he is.* (§§ 26. 1: 23. N. 1.)

ΠΕΝΘΩ, see *πάσχω.*

πέποσθε, see *πάσχω.*

πέρδω, *pedo, F. Mid. παρδήσομαι, 2 A. ἔπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active.* (§ 96. 19, 10.)

πέρθω, *sack, πέρσω, ἔπερσα, 2 A. ἔπραθον.* (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. *Inf. πέρσαι* without the connecting vowel for *πέρθεθημα.* (§§ 92. N. 4: 10. 2: 11.)

πέισω, later *πέπτω, boil, digest,* F. *πέψω, A. ἔπεψι, Perf. Pass. πέπεψμαι, A. Pass. ἔπεφθην.* (§ 96. 2.)

πειάνγυμι (ΠΕΤΑΩ), *expand, spread, F. πειάσω ορ πειῶ, Α. ἔπετασα, Perf. Pass. πέπταμαι, A. Pass. ἔπετάσθην.* (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

πέτομαι, *fly, F. Mid. πετήσομαι, 2 A. ἔπτομην (for ἔπετόμην), πτῶμαι, πτοίμην, πτέσθαι, πτόμενος.* (§§ 96. 10: 26. 1.)

ΠΕΤΩ, see *πίπτω.*

ΠΕΤΘΩ, see *πυνθάνομαι.*

πέφρον, see *ΦΕΝΩ.*

πήγγυμι (ΠΑΓΩ), later *πήσσω, fix, fasten, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγμαι, A. Pass. ἔπήχθην, 2 Perf. πέπηγα stand fast, 2 A. Pass. ἔπάγην.* (§ 96. 18, 9, 3.)

ΠΗΘΩ, see *πάσχω.*

ΠΙΘΕΩ (ΠΙΘΩ), *obey, follow, trust, πιθήσω also πεπιθήσω, ἔπιθησα.* (§ 96. 10, 11.)

ΠΙΘΩ, see *πειθω* and the preceding.

πιληγμι and **πιλνάω (πελύω),** Mid. *πιληγμαι, = πελάζω,* which see. (§ 96. 16, 6.)

πιμπλημι and **πιμπλάω (ΠΛΑΩ),** *fill, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἔπλησθην, 2 A. Mid. ἔπλήμην, Opt. πλείμην, Imperat. πλησο, Part. πλήμενος.* (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as *ἰμ-πίστημι*, not *ἰμ-πίστημι*. The same is observed of *πίμπενημι*. *πίμπονται* and *πίμπονται* (*ΠΡΑΩ*), *burn*, F. *προίων*, A. *ἐπροησα*, Perf. Pass. *ἐπέρησμαι*, A. Pass. *ἐπρήσθην*. (§§ 96. 1 : 107. N. 1 : 109. N. 1.)

For the omission of μ , in composition, see *πίμπλημι*.

πίνω (*ΠΙΩ*), *drink*, 2 A. *ἐπιον*, 2 F. Mid. *πιοῦμαι* (later). Pass. *πίομαι*, as F. Active, shall *drink*. From *ΠΟΩ*, Perf. *πέπωκα*, Perf. Pass. *πέπομαι*, A. Pass. *ἐπόθην*. From *ΠΙΜΙ*, 2 A. *Imperat.* 2d pers. sing. *πῖθι*. (§§ 96. 5 : 114. N. 2 : 95. N. 2 : 117. N. 14.)

πιπίσκω (*ΠΙΩ*), *cause to drink, give to drink*, F. *πίσω*, A. *ἐπισα*. (§ 96. 1, 8.)

πιπράσκω (*περάω*), *sell*, Perf. *πέπρακα*, Perf. Pass. *πιπράμαι*, A. Pass. *ἐπράθην*, 3 F. *πεπράσμαι*. (§§ 96. 1, 8 : 26. 1.)

πιπτω (*ΠΕΤΩ*), *fall*, A. *ἐπεσα* (little used), Perf. *πέπτωκα*, 2 A. *ἐπεσον* (Doric *ἐπετον*), 2 Perf. *Part.* *πεπτεώς*, *πεπτηώς*, *πεπτιώς*, 2 F. Mid. *πεσοῦμαι*. (§§ 96. 1, 19, 17, 15 : 114. N. 2.)

πιτνάω and *πιτνημι* (*ΠΕΤΑΩ*), = *πετάννυμι*, which see.

(§ 96. 16, 6 : 117.)

πιτνέω (*ΠΕΤΩ*), = *πιπτω*, which see. (§ 96. 16, 5, 10.)

πιφάσκω or *πιφανόσκω* (*ΦΑΩ*), *show, make known, communicate*. (§ 96. 1, 8.)

ΠΙΩ, see *πίνω*, *πιπίσκω*.

ΠΛΑΓΩ, see *πλάγω*, *πλήσσω*.

πλάγω (*ΠΛΑΓΩ*), *cause to wander*, F. *πλάγξω*, A. *ἐπλαγξα*, A. Pass. *ἐπλάγχθην*. Mid. *πλάζομαι*, *wander about, rove*. (§ 96. 3, 6.)

πλέω (*ΠΛΕΤΩ*), *sail*, *ἐπλευσα*, Perf. *πέπλευκα*, Perf. Pass. *πέπλευσμαι*, A. Pass. *ἐπλεύσθην*, F. Mid. *πλεύσομαι*, *πλευσοῦμαι*. (§§ 96. N. 12 : 107. N. 1 : 114. N. 1.)

πλήσσω (*ΠΛΑΓΩ*), rarely *πλήγνυμι*, *strike*, F. *πλάξω*, A. *ἐπλήξα*, Perf. Pass. *πέπληγμαι*, 2 A. *πέπληγον* (Epic), 2 Perf. *πέπληγα*, 2 A. Pass. *ἐπλήγην* (in composition *ἐπλάγην*), 2 A. Mid. (Epic) *πεπληγόμην*. (§§ 96. 18, 3, 9 : 78. N. 2.)

πλώω (*πλέω*), *ώσω*, &c. 2 A. (from *ΠΛΩΜΙ*) *ἐπλων*, *Part.* *πλώς*, G. *πλωντος*, Ionic, = *πλέω*, which see. (§§ 96. 19 : 117. N. 14.)

πνέω (*ΠΝΕΤΩ*, *ΠΝΤΩ*), *blow, breathe*, A. *ἐπνευσα*, Perf. *πέπνευκα*, Perf. Pass. *πέπνευσμαι*, A. Pass. *ἐπνεύσθην*, F. Mid. *πνεύσομαι*, *πνευσοῦμαι*. (§§ 96. N. 12 : 107. N. 1 : 109. N. 1 : 114. N. 1.)

Poetic forms, Perf. Pass. *πίστην-μαι*, am prudent, animated, intelligent, A. Pass. 3d pers. sing. *ἰστινθη* used in the compound *ἀμ-ιστινθη*, from *ἀταντίω*, 2 A. Mid. (from *ΠΝΤΩΜΙ*) *ἰστινμην*. (§§ 96. 6 : 117. N. 15.)

ποθέω, *long for, desire, miss, ποθέω* and *ποθήσω*, *ἐπόθησα*, *πεπόθηκα*, *πεποθέημαι*, *ἐποθέσθην*. (§§ 95. N. 2 : 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. *ἔπορον*, Perf. Pass. 3d. pers. sing. *πεπρωται* *it has been decreed by fate*, Part. *πεπρωμένος* *destined*. (§ 96. 17.)

ΠΟΩ, see *πίνω*.

ΠΡΑΩ, see *πίμπρημι*.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. *ἔπριάμην*, *πρίωμαι*, *πριαίμην*, *πρίασο* or *πρίω*, *πρίασθαι*, *πριάμενος*. (§ 117. N. 9.)

ΠΡΟΩ, see **ΠΟΡΩ**.

ΠΤΑΩ, see *ἴπιαμαι*, *πτήσω*.

ΠΤΗΣΩ, *crouch*, F. *πτήξω*, A. *ἴπτηξα*, Perf. *ἴπτηχα*. From **ΠΤΑΩ** comes 2 Perf. Part. *πεπτηώς*. From **ΠΤΗΜΙ**, 2 A. 3d person dual *πτήτην*, in composition *καταπτήτην*. (§§ 96. 3 : 99. N. : 117. 12.)

ΠΤΟΩ, see *πίπτω*.

ΠΥΝΘΑΝΟΜΑΙ (**ΠΤΘΩ**), *poetic πεύθομαι, inquire*, Perf. Mid. *πέπνυσμαι*, F. Mid. *πεύσομαι*, 2 A. Mid. *ἐπνθόμην*. (§ 96. 18, 7.)

P.

ΡΑΓΩ, see *φήγνυμι*.

ΦΑΙΡΩ, *sprinkle, regular*. From **ΡΑΔΩ**, A. *Imperat.* 2d pers. plur. *φάσσατε*, Perf. Pass. 3d pers. plur. *ἔφάδαται*, Epic. (§§ 104. N. 4 : 91. N. 2.)

ΦΕΞΩ or *ἔρδω* or **ΕΡΓΩ**, F. *φέξω*, A. *ἔρξεξα* (Epic also *ἔρξα*), 2 Perf. *ἔσοργα*, 2 Pluperf. *ἔώφγειν*. (§ 80. N. 2, 3.)

ΦΕΩ (**ΠΕΤΩ**, **ΠΤΩ**), *flow*, A. *ἔφένυσσα*, Perf. *ἔφένηκα*, F. Mid. *φεύσομαι* or *φυήσομαι*, 2 A. Pass. *ἔφένην*. (§ 96. 18, 10, N. 12.)

ΦΕΩ, Perf. *ἔφηκα*, Perf. Pass.

ΕΙΦΗΜΑΙ, A. Pass. *ἔφειθην* or *ἔφέθην* (not Attic *εἰφήθην*, *εἰφέθην*), 3 F. *εἰφήσομαι*, == **ΕΙΠΩ**, which see. (§§ 76. N. 1 : 95. N. 2.)

ΦΗΓΝΕΙΜΙ (**ΡΑΙΓΩ**), later *φήσσω*, *tear, burst*, F. *φήξω*, A. *ἔφένηξα*, 2 Perf. *ἔφέωγα* *am torn to pieces*, 2 A. Pass. *ἔφένγην*. (§ 96. 18, 9, 3, 19.)

ΦΓΙΓΙΩ (**ΡΙΓΩ**), *shudder, φιγήσω, &c.* 2 Perf. *ἔφεγγα* synonymous with the Present. (§ 96. 10.)

ΡΟΩ, see *φώννυμι*.

ΡΤΩ, see *φέω, flow*.

ΡΩΓΩ, see *φήγνυμι*.

ΦΩΝΤΕΙΜΙ (**ΡΟΩ**), *strengthen*, F. *φώσω*, A. *ἔφωσσα*, Perf. *ἔφωκα*, Perf. Pass. *ἔφωμαι*, *Imp. ἔφωσον* *farewell, &c.* A. Pass. *ἔφωσθην*. (§§ 96. 9 : 109 N. 1.)

S.

ΣΑΛΠΙΓΩ (**ΣΑΛΠΙΓΩ**), *sound a trumpet*, F. *συλπίγω*, later **σαλπίσω**, A. *ἴσαλπιγξα*, later *ἴσαλπισα*. (§ 96. 6, N. 6.)

ΣΑΩ (rarely *σάω*), *save, σαώσω, &c.* From **ΣΑΩΜΙ** comes Imperf. Act. 3d pers. sing. (Epic) *σάω*. (§§ 96. 10 : 78. N. 3 : 117.)

ΣΒΕΙΝΝΥΜΙ (**ΣΒΕΩ**), *extinguish*, F. *σβείσω*, A. *ἴσβεσσα*, Perf. Pass. *ἴσβεσμαι*, A. Pass. *ἴσβεσθην*. From **ΣΒΗΜΙ**, 2 A. *ἴσβην*, *σβείην*, *σβῆναι*. (§§ 96. 9 : 95. N. 2 : 107. N. 1 : 109. N. 1.)

ΣΕΝΩ (**ΣΤΩ**), *shake, move, agitate*, F. *σεύσω*, A. *ἴσσενα*, Perf. Pass. *ἴσσομαι*, Pluperf. Pass. *ἴσσομην*, A. Pass. *ἴσ-*

σύθην sometimes έσύθην.
From ΣΥΜΙ, 2 A. Mid.
έσσομην and σύμην. Mid.
σεύομαι and, without the
connecting vowel, σεῦμαι.
(§§ 96. 18 : 104. N. 1 : 78.
N. 3 : 79. N. 3.)

σκεδάνυμι (ΣΚΕΔΑΩ), scatter,
disperse, spread, F. σκεδάσω
ορ σκεδῶ, A. ἐσκέδασα, Perf.
έσκεδακα, Perf. Pass. ἐσκέδα-
σμαι, A. Pass. ἐσκεδάσθην.
(§§ 96. 9 : 102. N. 2 : 107.
N. 1 : 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry,
cause to wither, F. σκέλω,
A. ἐσκῆλα, Perf. ἐσκληκα am
dried up, F. Mid. σκλήσομαι.
From ΣΚΛΗΜΙ, 2 A. ἐσκλην,
σκλαλην, σκλῆναι. Mid. σκέλλο-
μαι, wither. (§ 96. 6, 17, 18.)

σκίδνημι (ΣΚΕΔΑΩ), Mid. σκι-
δναμαι, = σκεδάνυμι, which
see. (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d. pers.
sing. σοῦσο, 2 A. Pass. 3d
pers. sing. έσσονα, in compo-
sition ἀπέσσονα (Laconic)
he is gone, he is dead, =
σεῦμαι from σεύω, which see.
(§ 96. N. 15.)

σώω, see σώζω.

σπέσθαι, see ἔπω.

ΣΤΑΩ, see ἵστημι.

στερέω ορ στερίσκω (ΣΤΕΡΩ),
deprive, bereave, F. στερήσω,
A. ἐστέρησα, Perf. ἐστέρηκα,
Perf. Pass. ἐστέρημαι, A. Pass.
ἐστερήθην, 2 A. Pass.
Part. στερεῖς (poetic). Pass.
στερέομαι ορ στέρομαι. (§ 96.
8, 10.)

στοφέννυμι ορ στόρημι ορ στρόν-
νυμι (ΣΤΟΡΩ), strew, spread,
F. στρέσω, στρώσω, A. ἐστό-

φεσα, ἔστρωσα, Perf. Pass.
ἐστρωμαι, A. Pass. ἐστρέ-
σθην, ἔστρωθην. (§§ 96. 10,
9, 17 : 95. N. 1 : 109. N. 1.)

στυγέω (ΣΤΥΓΩ), fear, hate,
στυγήσω, &c. 2 A. ἔστυγον.
Aor. also ἔστυξα I terrified.
(§ 96. 10.)

σχῖν, see ἔχω, ἵσχω.
σώω (Epic σώω), save, σώσω,
σώσασα, σέσωκα, σέπωσμαι,
έσώθην.
σώω (σάω), = preceding. (§ 116.
N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture,
A. ἐτάλασσα, Perf. τέτληκα, 2
Perf. τέτλασ, Opt. τετλαίηγ,
Imp. τέτλασθι, Infin. τετλάναι.
From ΤΑΛΗΜΙ, 2 A. ἐτληρ,
τλῶ, τλαίην, τληθι, τλῆραι,
τλύσ. (§§ 26. 1 : 95. N. 2 :
91. N. 7 : 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέ-
μνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat.
2d pers. sing. τη (contracted
from τάτε) take thou, 2 A.
Part. τεταγών, Epic. (§§ 23.
N. 1 : 78. N. 2)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch,
extend, F. τερῶ, A. ἐτείγα,
Perf. τέτακα, Perf. Pass. τέτα-
μαι, A. Pass. ἐτάθην. (§ 96.
19, 5, 18.)

ΤΕΚΩ, see τίκτω.
τέμνω (rarely τίμω), cut, F. τε-
μῶ, Perf. τέτμηκα, Perf. Pass.
τέτμημαι, A. Pass. ἐτμήθην, 2
A. ἐτεμον and ἐταμον, 2 A. M.
ἐταμόμην. (§ 96. 5, 17, 19.)

τέτμον ορ ἐτεμον, I found, met
with, a defective 2 A. Act
(§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see *ΤΑΩ*, *take*.

ΤΙΕΩ, Perf. Part. *τετιηώς* *afflicted*, Perf. Mid. *τετίημαι* *am afflicted, am sorrowful*. (§§ 99. N.)

τιθημι (rarely *τιθέω*, *θέω*), *put, place*, F. *θήσω*, A. *ἔθηκα*, Perf. *τέθηκα*, Perf. Pass. *τέθημαι*, A. Pass. *ἔτέθην*, A. Mid. *ἔθηκάμην* (not Attic), 2 A. *ἔθην*, *θῶ*, *θείην*, *θέτι* or *θές*, *θεῖναι*, *θείεις*, 2 A. Mid. *ἔθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίκτω (*ΤΕΚΩ*), *bring forth*, F. *τίξω*, A. Pass. (later) *ἔτέχθην*, F. Mid. *τέξομαι*, 2 A. *ἔτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκοῦμαι*, 2 A. Mid. (poetic) *ἔτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

τίγω, *τίγνυμι*, *τίγνυμι*, = *τίω*, *honor*, which is regular. (§ 96. 5, 9.)

τιτράω (*ΤΡΑΩ*), *bore*, F. *τρήσω*, A. *ἔτρησα*, Perf. *τέτρηκα*, ●Per. Pass. *τέτρημαι*. (§ 96. 1.)

τιτρώσκω (*ΤΟΡΩ*), *wound*, F. *τρώσω*, A. *ἔτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *ἔτρωθην*. (§ 96. 17, 1, 8.)

τιτύσκομαι (*ΤΤΚΩ*), *prepare*, *take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΑΑΩ, see *ΤΑΑΑΩ*.

ΤΜΕΩ, *ΤΜΑΩ*, see *τέμνω*.

τορέω (*ΤΟΡΩ*), *pierce*, *τορήσω*, &c. 2 A. *ἔτροφον*. (§ 96. 10.)

ΤΟΡΩ, see *τιτρώσκω*, *τορέω*. **τόσσαι**, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΩ, see *τιτράω*.

τρέφω (*ΘΡΕΦΩ*), *nourish, feed, support*, F. *θρέψω*, A. *ἔθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *ἔθρεφθην*, 2 A. *ἔτραφον* (Epic), 2 A. Pass. *ἔτραφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (*ΟΡΕΧΩ*), *run*, A. *ἔθρεξα*, F. Mid. *θρέξομαι*. From *ΔΡΑΜΩ* or *ΔΡΕΜΩ* (which see) come Perf. *δεδράμησα*, Perf. Pass. *δεδράμημαι*, 2 A. *ἔδραμον*, 2 Perf. *δέδρομα* (Epic), F. Mid. *δραμούμαι*. (§ 14. 3.)

τρώγω (*ΤΡΑΓΩ*), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *ἔτραγον*. (§ 96. 19.)

τυγχάνω (*ΤΤΧΩ*), *happen, attain*, A. *ἔτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμαι* or *τέτευγμαι*, F. Mid. *τεύξομαι*, 2 A. *ἔτυχον*. (§ 96. 7, 10, 18.)

τύπτω (*ΤΤΠΩ*), *strike*, F. *τύψω* commonly *τυπτήσω*, A. *ἔτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμμαι* commonly *τετύπτημαι*, A. Pass. *ἔτύφθην*, 2 A. Pass. *ἔτύπην*. (§ 96. 2, 10.)

T.

ὑπεμνήμυκε, see *ἡμύνω*.

ὑπισχνέομαι and **ὑπισχομαι** (*ὑπό*, *ἰσχνέομαι*, *ἰσχομαι*), *promise*, Perf. Pass. *ὑπέσχημαι*, A. Pass. *ὑπεσχέθην*, F. Mid. *ὑποσχήσομαι*, 2 A. Mid. *ὑπεσχόμην*.

Φ.

ΦΑΓΩ, 2 A. *ἔφαγον*, Pass. *φάγομαι* (later) as F. Active, = *δοθίω*, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ, φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass.

πέφαμαι, 3 F. πεφήσομαι, 2 A. πέφνον or ἔπεφνον. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

φέρω, *bring, carry, bear*, Imperf. ἔφερον. From ΟΙΩ, F. οἴσω, A. *Imperat.* 2d pers. sing. οἴσε. From ΕΝΕΓΚΩ

φημί and φάσκω (ΦΑΩ), *say*, Imperf. ἔφην, F. φήσω, A. ἔφησα, Perf. Pass. πέφασμαι, 2 A. Mid. ἔφάμην, *Imperat.* φάο (Epic), *Infin.* φάσθαι. (§§ 96. S : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows:

Present.

IND. S. φημί

φήσ-

φησι(ν)

D. φαμέν

φατόν

φατόν

P. φαμέν

φατέ

φασι(ν)

SUBJ. S. φῶ, φῆς, φῆ, D. φῶμεν, φῆτον, φῆτον, P. φῶμεν, φῆτε, φῶσι(ν).

OPT. S. φαιήν, φαιῆς, φαιή, D. φαιήμεν, φαιῆτον, φαιήτην, P. φαιήμεν, φαιῆτε, φαιῆσαν οτ φαιῖν.

IMP. S. φάθι (§ 14. N. 4) D. φάτον φάτω φάτων φάτων . P. φάτε φάτωσαν, φάντων

INF. φάναι.

PART. φάς, φᾶσα, φάν, G. φάντος.

Imperfect.

S. ἔφην

ἔφης, ἔφησθαι

ἔφη

D. ἔφαμεν

ἔφατον

ἔφάτην

P. ἔφαμεν

ἔφατε

ἔφασαν

NOTE 1. The 2d pers. sing. of the Ind. is very often written φής.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before*,

anticipate, F. φθάσω, A.

ἴφθασσα, Perf. ἔφθασα, F.

Mid. φθήσομαι. From ΦΘΗ-

ΜΙ, 2 A. ἔφθην, φθῶ, φθάλ-

ην, φθῆναι, φθάς, 2 A. Mid.

ἔφθάμην, φθάμενος. (§§ 96.

5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish,* φθίσω, ἔφθισσα, ἔφθικα, ἔφθιμα. From **ΦΘΙΜΙ**, 2 A. Mid. ἔφθιμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5 : 117. N. 14.)

φιλίω, *love, regular.* From the simple **ΦΙΛΩ**, A. Mid. ἔφιλάμην, *Imperat.* 2d pers. sing. φιλαι, *Epic.*

φορέω, *carry, bear, wear, regular.* From **ΦΟΡΗΜΙ**, *Inf.* (in Homer) φορῆναι. (§ 117. N. 17.)

φρέω (φρέω), φρήσω, &c. used only in composition. From **ΦΡΗΜΙ** comes 2 A. *Imp.* φρίς. (§§ 96. 17 : 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

φύω, *produce, φύσω, ἔφυσσα, πέφυκα am, 2 Perf. πέφυνται, 2 A. Pass.* (later) ἔφύην. From **ΦΤΜΙ**, 2 A. ἔφυνται, *Subj.* φύω, *Opt.* φῦην, *Inf.* φύνται, *Part.* φύς. (§ 117. N. 7, 16.)

X.

ΧΑΔΩ, see χάζω, χανδάνω.

χάζω (**ΧΑΔΩ, ΚΑΔΩ**), *yield, give way.* F. κεκαδήσω shall deprive, 2 A. κέκαδον I made to give way, deprived, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11 : 78. N. 2.)

χαίνω (**ΧΑΝΩ, ΧΑΩ**), commonly χάσκω, *gape, 2 A. ἔχανον, 2 Perf. κέχηντα, F. Mid. χανοῦμαι.* (§ 96. 5, 18, 8.)

χαίρω (**ΧΑΡΩ**), *rejoice, F. χαιρήσω, Perf. κεχάρηκα, Perf. Pass. κεχάρημαι* (poetic κε-

χαρμαι), A. Mid. ἔχηράμην (poetic), 2 A. Pass. ἔχαόην, 2 A. Mid. κεχαρόμην (Epic). Homer has also F. κεχαρήσω, κεχαρήσομαι. (§§ 96. 18, 10, 11 : 78. N. 2.)

χανδάνω (**ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ**), *contain, hold, receive, F. Mid. κείσομαι, 2 A. ἔχαδον, 2 Perf. κεχανδα.* (§§ 96. 6, 7, 19 : 12. 5.)

χάσκω, see χαίνω.

χέζω (**ΧΕΔΩ**), *caco, A. ἔχεσσα and ἔχεσσον, Perf. Pass. κέχεσμαι, F. Mid. κέσσομαι, κευοῦμαι, 2 Perf. κέχοδα.* (§§ 96. 4, 19 : 85. N. 2 : 114. N. 1.)

χέω (**ΧΕΤΩ, ΧΤΩ**), *pour, F. κέω sometimes κεύσω, A. ἔχεια sometimes ἔχεσσα (Epic ἔχενα), Perf. κέχυκα, Perf. Pass. κέχυμαι, A. Pass. ἔχυθην. From **ΧΤΜΙ**, 2 A. Mid. ἔχυμην.* (§§ 96. 18, N. 12 : 95. N. 1 : 102. N. 2 : 104. N. 1 : 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help, F. χραισμήσω, A. ἔχραισμησαι, 2 A. ἔχραισμον.* (§ 96. 10.)

χράω, *deliver an oracle, χρήσω, &c. Mid. χράομαι, use.* (§§ 95. N. 3 : 116. N. 2.)

χρή (χράω), *it is necessary, Impersonal, Subj. χρῆ, Opt. χρείη, Inf. χρῆται, Part. neut. χρεών, Imperf. ἔχρη or χρῆν, F. χρήσει.*

The compound ἀπόχρη, *it is enough, has Inf. ἀποχρῆν, Imperf. ἀπέχρη.*

NOTE. The IND. χρῆ regularly would be χρῆ, (§ 116. N. 2.)

The OPT. χρείη, and the INF.

χρῆναι come from *χρίω* (Ionic, XPHML (§§ 116. N. 8 : 117. N. 17.)

The Part. *χρέας* stands for *χρέον*. (§ 116. N. 9.)

The Imperfect *ιχρῆν* is contracted from *ιχρεῖν* (§ 116. N. 3). For *χρῆν*, see above (§§ 78. N. 3 : 93. N. 4 : 23. N. 3).

χρώννυμι (XPOΩ), *color*, F. *χρώσω*, A. *ἔχωσα*, Perf. *κέχωσα*, Perf. Pass. *κέχωσμαι*, A. Pass. *ἔχωσθην*. (§§ 96. 9 : 107. N. 1 : 109. N. 1.)
χώννυμι (*χώω*), *heap up, dam*, F. *χώσω*, A. *ἔχωσα*, Perf. *κέχωσα*, Perf. Pass. *κέχωσμαι*, A. Pass. *ἔχωσθην*. (ibid.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

A D V E R B.

§ 119. 1. Many adverbs answering to the question *πῶς*, *HOW?* IN *WHAT MANNER?* are formed from adjectives, pronouns, and participles, by changing *ος* of the nominative or genitive into *ως*. E. g.

σοφῶς, *wisely*, from *σοφός*, *wise*;

χαριέντως, *gracefully*, from *χαριεῖς*, *εντος*, *graceful*;

ἀληθῶς, contracted *ἀληθῶς*, *truly*, from *ἀληθῆς*, *ἴος*, *true*;

οὖτως, *thus*, from *οὖτος*, *this*;

ὄντως, *indeed*, from *ὢν*, *ὄντος*, *being*.

2. Some adverbs of this class end in *δην* or *άδην*. Such adverbs are derived from verbs. E. g. *γράβδην*, *scratchingly*, from *γράφω*, *scratch*; *λογάδην*, *selectedly*, from *λέγω*, *select, collect*. (§§ 7 : 96. 19.)

3. Some end in *δόν* or *ηδόν*. Such adverbs are derived from nouns. E. g. *ἀγεληδόν*, *in herds*, from *ἀγέλη*, *herd*; *τετραποδηδόν*, *like a quadruped*, from *τετραπόνος*, *οδος*, *four-footed*.

4. Some end in *i* or *ιλ*, *ιλ* or *τει*. E. g. *ἐθελοντι*, *voluntarily*, from *ἐθελων*, *οντος*, *willing*; *βαρβαριστι*, *like a barbarian*, from *βαρβαριζω*, *act like a barbarian*.

ψ.

ψύχω, *cool*, *ψύξω*, &c. 2 A. Pass. *ἔψυγην* (as if from ΨΤΓΩ).

Ω.

ώθέω (ΩΘΩ), *push*, Imperf. *ώθεον*, F. *ώθήσω* or *ώσω*, A. *ἔωσα*, Perf. *ἔωκα*, Perf. Pass. *ἔωσμαι*, A. Pass. *ώσθην*, F. Mid. *ώσομαι*. (§§ 96. 10 : 80. N. 2.)

ώνεομαι, *buy*, Imperf. *ἔωνεόμην*, Perf. Pass. *ἔωνημαι*, F. Mid. *ώνήσομαι*, A. Mid. (not Attic) *ἔωνησάμην* or *ώνησάμην*. (§ 80. N. 2.)

5. Some end in ξ . E. g. ἐναλλάξ, *by turns, crosswise*, from ἐναλλάσσω, *place across*.

6. A few adverbs of this class end in $\iota\nu\delta\eta\nu$. E. g. πλοντίν- $\delta\eta\nu$, *according to (his) wealth*, from πλοῦτος, *riches*.

§ 120. Adverbs answering to the question $\pi\circ\sigma\acute{\alpha}\kappa\iota\varsigma$, *HOW OFTEN?* end in $\acute{\alpha}\kappa\iota\varsigma$. Such adverbs are derived from adjectives. E. g. συχνάκις, *often*, from συχνός, *frequent*.

For the *numeral* adverbs, see above (§ 62. 4).

§ 121. 1. Adverbs answering to the question $\pi\circ\vartheta\iota$ or $\pi\circ\tilde{u}$, *WHERE?* IN *WHAT PLACE?* end in $\vartheta\iota$ or $\sigma\iota(\nu)$. E. g., αὐτόθι, *in that very spot*, from αὐτός.

The termination $\sigma\iota(\nu)$ is chiefly appended to names of *towns*. It is preceded by η but when the nominative singular of the noun ends (or would end) in α pure or $\varrho\alpha$, it is preceded by α . E. g. Ἀθήνησι, *at Athens*, from Ἀθῆναι, *Athens*; Θεσπιᾶσι, *at Thespiae*, from Θεσπιαῖ, *Thespiae*.

(1) Some adverbs of this class end in $\sigma\iota\varsigma$ or $\sigma\chi\sigma\tilde{u}$. E. g. αὐτοῦ, *there*, from αὐτός. πανταχοῦ, *everywhere*, from πᾶς, παντός.

(2) Some end in $\sigma\iota$. E. g. Ἰσθμοῖ, *at the Isthmus*, from Ἰσθμός, *Isthmus*.

(3) The following adverbs also answer to the question *WHERE?* ἀγχι or ἀγχοῦ, ἀνεκάς, ἄνω, ἔγγύς, ἐκάς, ἐκεῖ, ἐκτός, ἔνδον, ἔνθα or ἔνθαδε or ἔνταῦθα (Ionic ἔνθαντα), ἐντός, ἔξω, ἔσω, ἐκταφ, κάτω, πέλας, πέρα and πέραν, πλησίον, πόδρω, προσώ, τῆλε or τηλοῦ, ἀδε, and some others.

NOTE 1. The adverb $\sigma\iota\varsigma$, *at home*, from $\sigma\iota\varsigma$, *house*, takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question $\pi\circ\vartheta\iota\varsigma$, *WHENCE?* FROM *WHAT PLACE?* end in $\vartheta\iota\varsigma$. E. g.

Ἀθήνηθεν, *from Athens*, from Ἀθῆναι, *Athens*;
οὐρανοθεν, *from heaven*, from οὐρανός, *heaven*.

Here belongs ἔνθεν or ἔνθένδε or ἔντεῦθεν (Ionic ἔνθεῦτεν), *hence, thence, whence*.

3. Adverbs answering to the question $\pi\circ\sigma\iota\varsigma$, *WHITHER?* TO *WHAT PLACE?* end in $\sigma\iota$, $\delta\iota$, or $\zeta\iota$. E. g.

ἐκεῖσε, *thither*, from ἐκεῖ, *there*;

οἰκόνδε, *to the house, home*, from οἰκος, *house*;

Θήβαζε, *to Thebes*, from Θῆβαι, *Thebes*.

NOTE 2. In strictness, the ending *δι* is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs *εἰκασί*, *home*, and *φύγασί*, *to flight*, imply nom. ΟΙΣ, ΦΤΙ, whence accus. *εἰκα*, *φύγα*.

4. Adverbs answering to the question *πότι*, IN WHAT DIRECTION? end in *η* or *αχη*. E. g.

οὐδαμῆ, *in no way*, from *οὐδαμός*, *none*;
ἄλλαχη, *in another direction*, from *ἄλλος*.

NOTE 4. The ending *η* becomes *γ* only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ 122. The following adverbs answer to the question *πότε*, WHEN? IN WHAT TIME? *άει*, *αὔριον*, *έκαστοτε*, *ἔπειτα*, *ἔχθες* or *χθές*, *νεωστί*, *νύκτιαρ*, *ρῦν*, *δψέ*, *πάλαι*, *πάντοτε*, *πέρσα*, *πρίν*, *προχθές*, *πρώην*, *πρωΐ*, *σήμερον*, *τήτες*, *ῦστερον*, and some others.

§ 123. The following table exhibits the adverbs derived from *ΠΟΣ*, *ΟΙΙΟΣ*, *ΤΟΣ*, and *ὅς*. (§§ 73. 1: 63. N. 2: 71.)

Interrogative. Indefinite.		Demonstrative. Relative.	
<i>ποῦ</i> or <i>πόθι</i> , <i>where?</i>	<i>πού</i> or <i>ποθί</i> , <i>somewhere</i>	<i>τόθι</i> , <i>here</i> , <i>in this</i> <i>place</i>	<i>οὐ</i> or <i>ὅθι</i> or <i>ὅπου</i> or <i>ὅπό-</i> <i>θι</i> , <i>where</i>
<i>πόθεν</i> , <i>whence?</i>	<i>ποθίν</i> , <i>from</i> <i>some place</i>	<i>τόθεν</i> , <i>thence</i>	<i>ὅθεν</i> or <i>ὅπό-</i> <i>θεν</i> , <i>whence</i>
<i>ποι</i> or <i>πόσε</i> , <i>whither?</i>	<i>ποι</i> , <i>some-</i> <i>whither</i>	wanting	<i>οἷ</i> or <i>ὅποι</i> , <i>whither</i>
<i>πότι</i> , <i>in what</i> <i>direction?</i>	<i>πότι</i> , <i>in some</i> <i>direction</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> , <i>in this</i> <i>direction</i>	<i>ἥ</i> or <i>ὅπη</i> , <i>in which</i> <i>direction</i>
<i>πότε</i> , <i>when?</i>	<i>ποτί</i> , <i>at some</i> <i>time, once</i>	<i>τότε</i> , <i>then</i>	<i>ὅτε</i> or <i>ὅπότε</i> <i>when</i>
<i>πῶς</i> , <i>how?</i>	<i>πώς</i> , <i>some-</i> <i>how</i>	<i>τώς</i> or <i>ώδε</i> or <i>οὖτως</i> , <i>thus, so</i>	<i>ώς</i> or <i>ὅπως</i> , <i>as</i>
<i>πηρίκα</i> , <i>at</i> <i>what time?</i>	wanting	<i>τηρίκα</i> , <i>τηρικά-</i> <i>δε</i> , <i>τηρικαῦτα</i> , <i>at this or that</i> <i>time</i>	<i>ἥνικα</i> or <i>ὅπηρίκα</i> , <i>at</i> <i>which time</i>
<i>πῆμος</i> , <i>when?</i>	wanting	<i>τῆμος</i> or <i>τη-</i> <i>μόσδε</i> or <i>τη-</i> <i>μοῦτος</i> , <i>then</i>	<i>ἥμος</i> or <i>ὅπη-</i> <i>μος</i> , <i>when</i>
wanting	wanting	<i>τέως</i> , <i>so long</i>	<i>ἕως</i> , <i>until</i>
wanting	wanting	<i>τόφρα</i> , <i>so long</i>	<i>ὅφρα</i> , <i>as long as</i>

NOTE 1. The forms *πόθι*, *ποθί*, *πόθι*, *θι*, *πόθιν*, *θί*, *πόθιος*, *ποθίος*, *πόθια*, *ποθία*, are poetic.

Instead of *τότε*, the poets sometimes use *δέ*, with the acute accent.

NOTE 2. The letter *ι* is annexed to the demonstratives *ταύτη*, *αὐτή*, *αὐτει*, for the sake of emphasis. Thus, *ταυτή*, *αὐτή*, *αὐτει*. (§ 70. N. 2.)

NOTE 3. Also the adverbs *διηρό*, *ἰνθάδι* or *ἴντινθιν*, and *υῦ*, take *ι*. Thus, *διηρόι*, *ἰνθάδι* or *ἴντινθι*, *ἴντινθιν*, *υῦι*.

NOTE 4. Some of the *relative* adverbs are strengthened by *πίε* or *εῦ*, or by both united. E. g. *άς*, *άπτιε*, *άπτιεῦν*, *as*; *ότου*, *όπενοῦ* wherever..

§ 124. 1. Some *genitives*, *datives*, and *accusatives* are used adverbially. E. g. *δημοσίᾳ*, *publicly*, from *δημόσιος*, *public*; *τέλος*, *lastly*, from *τέλος*, *end*.

2. Especially the *accusative singular* or *plural* of the *neuter* of an *adjective* is often used adverbially. E. g. *μόνον*, *only*, from *μόνος*, *alone*; *πολύ* or *πολλά*, *much*, from *πολύς*, *much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παραχρῆμα* (*παρὰ χρῆμα*), *instantly*; *προόγκω* (*πρὸ ὄγκω*), *to the purpose*; *καθάπτε* (*καθ' ἀπτε*), *as*.

COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an *adjective* is the same with the *neuter singular* of the *comparative*, and the *superlative* is the same with the *neuter plural* of the *superlative*, of that *adjective*. E. g.

σοφῶς, *wisely*, *σοφώτερον*, *more wisely*, *σοφώτατα*, *most wisely*, from *σοφός*, *wise*. (§ 57.)

ηδέοις, *pleasantly*, *ηδίον*, *more pleasantly*, *ηδιστα*, *most pleasantly*, from *ηδύς*, *pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative* degree end in *ως*. E. g. *χαλ-
ως*, *χαλιτωτίως*, from *χαλιώς*.

Superlatives in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ε*, particularly when the positive ends in *ε*. E. g. *ἄσω*, *υρ*, *άνωτίρω*, *άνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or *ἀγχῶ*, *near*, *ἄσσον*, *ἄγχιστα*. (Compare § 58. N. 1.)

ἴκατε, *οἴστε*, *ἴκαστίρω*, *ἴκαστάτω*. (§ 125. N. 2.)

ἴδον, *ωιδίων*, *ἴδοστίρω*, *ἴδοστάτω*. (ibid.)

μάλα, *νευτε*, *μᾶλλον*, *more*, *rather*, *μάλιστα*, *very much*, *especially*.

νύκτωρ, *nightly*, *by night*; *νυκτιαίτιρω*, *farther back in the night*, that is, *earlier in the morning*, *νυκτιαίτατω*, *very early in the morning*.

πέρα, *farther*, *beyond*, *περιτίρω* or *περιτίρων*, *περιτάτω*. (ibid.)

προύργου, *to the purpose*, *προύργιαίτιρω*, *more to the purpose*, *προύργιαίτατω*, *very much to the purpose*.

DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

ιδης, *άδης*, *ιάδης*, *ιων*, *ις*, *άς*, *ινη*, *ιώρη*, patronymics :

ιον, *ιδιον*, *άριον*, *ύλλιον*, *ύδριον*, *ύφιον*, *ισχος*, *ύλλος* or *ύλος*, *ισχη*, *ις*, diminutives :

ιος, *ειτης*, *αιτης*, *ήτης*, *ιατης*, *ιάτης*, *άνος*, *ηνός*, *ινος*, *εύς*, *α*, *ις*, *ας*, *ών*, *ωνιά*, *της*, *τις*, *οσα*, *ισσα*, appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ιδης*, *αδης*, *ιαδης*, gen. *ον*, and *ιων* gen. *ωρος*, masculine : *ις* gen. *ιδος*, *ας* gen. *αδος*, and *ινη*, *ιωρη*, feminine.

(1) Patronymics from nouns in *ης* or *ας*, of the *first declension*, end in *αδης* (sem. *ας*). E. g. *Ιππότης*, *Ιπποτάδης* son of *Hippotes*; *Βορέας*, *Βορεάδης* son of *Boreas*.

(2) Patronymics from nouns in *ος* and *ιος*, of the *second declension*, end in *ιδης* (sem. *ις*) and *ιαδης* (sem. *ιας*) respectively. E. g. *Κρόνος*, *Κρονίδης* son of *Saturn*; *Ασκληπιός*, *Ασκληπιάδης* son of *Æsculapius*.

In this case, the poets often use *ιων* (sem. *ιη*, *ιωη*) for *ιδης*. E. g. *Κρονίων* for *Κρονίδης*; *Ἄδρηστος*, *Ἄδρηστινη* daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ιδης* (sem. *ις*) or *ιαδης*. E. g. *Πελοψ*, *πος*, *Πελοπίδης* son of *Pelops*; *Φέρης*, *ητος*, *Φερητιάδης* son of *Pheres*; *Ἄτλας*, *αττος*, *Ατλαντής* daughter of *Atlas*.

The poets sometimes use *ιων* for *ιδης*. E. g. *Πηλεύς*, *έος*, *Πηλείων* son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in *ιος*, by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης*, *ις*. E. g. *Πηλίας*, *ηος*, *Πηλιαδης* son of *Peleus*; *Βρισιός*, *ηος*, *Βρισονής* daughter of *Briseus*.

Feminine patronymics in *ηης* are sometimes contracted in the oblique cases. E. g. *Νηρέως*, *ηος*, *Νηρέης* daughter of *Nereus*, *Nereid*, gen. plur. *Νηρηδῶν*.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφιον*, neuter: *ισκος*, *υλλος* or *υλος*, masculine: *ισκη*, *ις* gen. *ιδος*, feminine. E. g. *ἀνθρωπος*, *man*, *ἀνθρώπιον*, *a little fellow*; *στέφανος*, *crown*, *στεφανίσκος*, *a little crown*; *μειδας*, *χος*, *girl*, *μειδασκη*, *a little girl*.

NOTE 2. The first syllable of *ιδον* is contracted with the preceding vowel. E. g. *βους*, *βούς*, *ox*, *βούδιον*, *a little ox*; *λίξις*, *ιως*, *word*, *λιξιδιον*, *a little word*. In this case, the ending *ιδον* often becomes *ιδων*.

NOTE 3. Many diminutives in *ιον* have lost their diminutive signification. E. g. *πίδιον*, *πιδίον*, *plain*.

3. *National APPELLATIVES* end in *ιος*, *ιτης*, *ατης*, *ητης*, *ιατης*, *ιωτης*, *ανος*, *ηνος*, *ινος*, gen. *ον*, and *ενς* gen. *εος*, masculine: *α*, *ις* gen. *ιδος*, and *ας* gen. *αδος*, feminine. E. g. *Κόρινθος*, *Corinth*, *Κορινθιος*, *a Corinthian*; *Στάγειρα*, *Stagira*, *Σταγειρίτης*, *a Stagirite*; *Τεγέα*, *Tegea*, *Τεγεάτης*, *a Tegean*.

NOTE 4. When the nominative singular of the noun denoting the place ends (or would end) in *α* or *η*, the ending *ιον* is generally contracted with the preceding vowel. E. g. *Αθηναι*, *Αθηναιος*.

4. Nouns denoting a place, where there are many things of the same kind, end in *ων* or *ωνια*. E. g. *δάφνη*, *laurel*, *δαφνών*, *laurel-grove*; *φόδον*, *rose*, *φοδωνιά*, *rose-garden*.

5. Many masculine appellatives end in *της* gen. *ον*. E. g. *πόλις*, *city*, *πολίτης*, *citizen*; *ἵππος*, *horse*, *ἵπποτης*, *horseman*. Those in *ιτης* have the *ι* in the penult long.

Feminine appellatives of this class end in *τις*. E. g. *πολίτις*, *female citizen*.

6. Some masculine appellatives end in *ενς*. E. g. *ἵππος*, *horse*, *ἵππεύς*, *horseman*.

7. Some feminine appellatives end in *σσα* or *ισσα*. E. g. *Θράξ*, *a Thracian*, *Θράσσα*, *a Thracian woman*; *βασιλέύς*, *king*, *βασίλισσα*, *queen*.

§ 128. Substantives derived FROM ADJECTIVES end in *ια*, *της* gen. *ητος*, *σύνη*, *ος* gen. *εος*, *α* gen. *ας*, and *η*. Such substantives denote the ABSTRACT of their primitives. E. g.

<i>κακία</i> , <i>vice</i>	from <i>κακός</i> , <i>wicked</i>
<i>δέξιης</i> , <i>sharpness</i>	" <i>δένης</i> , <i>sharp</i>
<i>δικαιοσύνη</i> , <i>justice</i>	" <i>δίκαιος</i> , <i>just</i>
<i>βάθος</i> , <i>depth</i>	" <i>βαθύς</i> , <i>deep</i> .

NOTE 1. If the ending *ια* be preceded by *ε* or *η*, a contraction takes place. E. g. *ἀληθία*, *truth*, from *ἀληθέας*, *ies*, *true*; *ἀναινέα*, *folly*, from *ἀναινέας*, *foolish*.

The ending *ua* often becomes *ia*. E. g. *ἀμαθία* for *ἀμαθία*, *ignorance*, from *ἀμαθής*, *ignorant*.

NOTE 2. Those in *της* are always *feminine*. They are generally paroxytone. (§ 19. 2.)

NOTE 3. If the penult of the primitive be short, the ending *σύν* becomes *σύν*. E. g. *ἱερωσύνη*, *priesthood*, from *ἱερός*, *sacred*.

NOTE 4. Those in *ος* are always derived from adjectives in *ος* (§ 51), by changing *ος* into *ος*.

NOTE 5. Abstract nouns in *α* or *η*, from adjectives in *ος*, are always paroxytone (§ 19. 2). E. g. *ἰχθεα*, *enmity*, from *ἰχθέος*, *enemy*.

§ 129. Substantives derived FROM VERBS end in *α*, *η*, *ος*, *τηρ*, *της*, *τωρ*, *εύς*, *ης*, *ας*, *σις*, *σία*, *μός*, *μα*, *μη*.

1. Verbal nouns in *α*, *η*, and *ος* gen. *ον* or *εος*, denote the ABSTRACT of the primitive. E. g.

<i>χαρά</i> , <i>joy</i>	from <i>χαίρω</i> , <i>rejoice</i> , (§ 96. 18)
<i>μάχη</i> , <i>battle</i>	“ <i>μάχομαι</i> , <i>fight</i>
<i>ἔλεγχος</i> , <i>confutation</i>	“ <i>ἔλεγχω</i> , <i>confute</i>
<i>πρᾶγμα</i> , <i>thing</i>	“ <i>πράσσω</i> , <i>do</i> , (§ 96. 3.)

NOTE 1. When the radical vowel is either *ε*, *α*, or *ο*, (§ 96. 19,) verbal nouns of this class (§ 129. I) have *ο* in the penult. E. g. *λόγος*, *word*, from *λέγω*, *say*.

NOTE 2. Feminines in *σία* come from verbs in *ευω*. E. g. *βασιλίσσα*, *sovereignty*, from *βασιλεύω*, *reign*.

2. Verbal nouns denoting the SUBJECT of the verb (§ 156) end in *τηρ* (sem. *τειρω*, *τρια*, *τριτης* gen. *ιδος*), *της*, *τωρ*, *εύς*, *ης* (sem. *ις* gen. *ιδος*), *ας*, and *ος* gen. *ον*. The penult of those in *τηρ*, *της*, *τωρ*, is generally like that of the perfect passive (§ 107). E. g.

<i>δυτήρ</i> , <i>one who draws</i>	from <i>δύτηρ</i> , <i>draw</i>
<i>ποιητής</i> , <i>maker</i>	“ <i>ποιέω</i> , <i>make</i>
<i>δήτωρ</i> , <i>speaker</i>	“ <i>δήτωρ</i> , <i>speak</i>
<i>γραφεύς</i> , <i>writer</i>	“ <i>γράφω</i> , <i>write</i> .

NOTE 3. Those in *ης*, *ας*, gen. *ον*, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. *γεωμέτρης*, *geometer*, from *γέα*, *earth*, and *μετρέω*, *measure*; *φυγαδοθήρας*, *hunter of fugitives*, from *φυγάς*, *fugitive*, and *θηράω*, *hunt*.

NOTE 4. Those in *ος* are generally found in composition. E. g. *μητροφόνος*, *a matricide*, from *μήτηρ* and *φένω*.

3. Nouns denoting the *action* of the verb end in *σις*, *σια*, *μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

δρασις, <i>vision</i>	from δράω, <i>see</i>
εἰκασία, <i>conjecture</i>	" εἰκάζω, <i>I conjecture</i>
διωγμός, <i>pursuit</i>	" διώκω, <i>pursue</i> , (§ 9. 1.)

4. Nouns denoting the *effect* of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

κόμμα, *that which is cut off*, *piece*, from κόπτω, *cut*, (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the *action* and sometimes the *effect* of the verb. E. g. ἐπιστήμη, *knowledge*, from ἐπισταμαι, *understand*; γραμμή, *line drawn*, from γράφω, *write*, (§ 8. 1.)

DERIVATION OF ADJECTIVES.

§ 130. Adjectives derived FROM OTHER ADJECTIVES end in *ιος*, *ιοις*, *κος*, *ακος*. E. g. ἐλεύθερος, *free*, ἐλευθέριος, *liberal*; ἐκών, ὁντος, *willing*, ἐκούνιος, *voluntary*, (§ 12. 5;) θῆλυς, *female*, θηλυκός, *feminine*.

§ 131. Adjectives derived FROM SUBSTANTIVES end in

ιος, αιος, ειος, οιος, ώιος· ικός· εος, ειρός, ιρος· ερός, ηρός, αλέος, ηλός, ωλός· μοις· ήεις, ιεις, οίεις· ἀδης.

1. The endings *ιος*, *αιος*, *ειος*, *οιος*, *ωιος*, *ικος*, denote *belonging to* or *relating to*. E. g. αἰθήρ, ἔχος, *ether*, αἰθέριος, *ethereal*; Θῆβαι, *Thebes*, Θηβαῖος, *Theban*; ποιητής, *poet*, ποιητικός, *poetic*.

2. The endings *εος*, *εινος*, *ιρος*, generally denote the *material* of which any thing is made. E. g. χρυσός, *gold*, χρύσεος, *golden*; δρῦς, *oak*, δρῦιος, *oaken*.

3. The endings *ερος*, *ηρος*, *αλεος*, *ηλος*, *ωλος*, denote *quality*. E. g. τρυφή, *luxury*, τρυφερός, *luxurious*; θάρρος, *courage*, θαρραλέος, *courageous*.

4. The ending *ιρος* generally denotes *fitness*. E. g. ἐδωδή, *food*, ἐδώδιμος, *eatable*.

5. The endings *ηεις*, *ιεις*, *οεις*, generally denote *fulness*. E. g. τιμή, *value*, τιμήεις, *valuable*; χάρις, *grace*, χαρίεις, *graceful*.

6. The ending *ωδης* denotes *resemblance*. E. g. *πῦρ*, *fire*, *πυρώδης*, *like fire*.

§ 132. Adjectives derived FROM VERBS end in *τός*, *τέος*, *λος*, *νός*, *ης*, *ος*, *μων*.

1. Verbal adjectives in *τός* are equivalent to the perfect passive participle. E. g. *ποιέω*, *make*, *ποιητός*, *made*.

Frequently they imply *capableness*. E. g. *θεάομαι*, *see*, *θεατός*, *visible, capable of being seen*.

NOTE 1. Sometimes verbal adjectives in *τός* have an *active* signification. E. g. *καλύπτω*, *cover*, *καλυπτός*, *covering*.

2. Verbal adjectives in *τέος* imply *necessity, obligation, or propriety*. E. g. *ποιέω*, *make*, *ποιητέος*, *to be made, that must be made*.

NOTE 2. The *penult* of adjectives in *τός* and *τέος* is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in *λος*, *νος*. E. g. *ΔΕΙΖ*, *fear*, *δειλός*, *timid*, *δεινός*, *terrible*.

4. Many adjectives are formed from verbs by annexing *ης* gen. *εος*, *ος* gen. *ou*, to the root. Such adjectives are generally found in composition. E. g. *ἀμαθής*, *ignorant*, from *ἀ-* and *μανθάνω*, (§§ 96. 7 : 135. 4;) *πολυλόγος*, *talkative*, from *πολύς* and *λέγω*, (§§ 135. 1 : 96. 19.)

5. Verbal adjectives in *μων* are *active* in their signification. E. g. *ἐπιστήμων*, *knowing*, from *ἐπισταμαι*, *know*.

§ 133. A few adjectives in *ινος* are derived FROM AD-VERBS. E. g. *χθές*, *yesterday*, *χθεινός*, *yesterday's, of yesterday*.

DERIVATION OF VERBS.

§ 134. Derivative verbs end in *άω*, *έω*, *όω*, *εύω*, *άζω*, *ίζω*, *αίνω*, *ύνω*, *σείω*, *ιάω*.

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

<i>τιμή</i> , <i>honor</i>	<i>τιμάω</i> , <i>I honor</i>
<i>κοινωνός</i> , <i>partaker</i>	<i>κοινωνέω</i> , <i>partake</i>
<i>μισθός</i> , <i>wages</i>	<i>μισθόω</i> , <i>let, hire</i>
<i>δικη</i> , <i>justice</i>	<i>δικάζω</i> , <i>judge</i> .

In verbs derived from nouns of the *third declension*, the ending takes the place of the termination *ος* of the genitive (§ 35. 1). But when the nominative singular ends in a vowel, or in *ς* preceded by a vowel (§ 36. 1), the verbal ending generally takes the place of the ending of the nominative. E. g.

οἴαξ, χος, rudder
θαῦμα, wonder

οἴαξιζω, steer
θαῦμαζω, admire

NOTE 1. Verbs in *αιων*, *ων*, generally come from adjectives in *ος*, *ης* gen. *ος*, respectively. E. g. *μωρός, foolish, μωραῖων, act in a foolish manner; βαθύς, deep, βαθύνω, deepen.*

NOTE 2. Verbs in *σειω* express a *desire*; and are formed by annexing this ending to the root of the primitive verb. E. g. *δράω, do, δρασειω, desire to do.*

Also some verbs in *ιαω* or *αω* express a *desire*. Such verbs are derived from substantives. E. g. *στρατηγός, general, στρατηγιάω, desire to become a general.*

2. Some verbs are formed from nouns by changing the ending of the nominative into *ω*, and modifying the penult according to § 96. E. g. *χαλεπός, injurious, χαλέπτω, injure, (§ 96. 2;)* *μαλακός, soft, μαλάυσω, soften, (§ 96. 3;)* *ἄγγελος, messenger, ἄγγέλω, announce, (§ 96. 6;)* *καθαρός, clean, καθαρώ, I clean, (§ 96. 18.)*

COMPOSITION OF WORDS.

§ 135. 1. When the first component part of a word is a noun of the *first* or *second declension*, its ending is dropped, and an *ο* is substituted. E. g.

μουσοποιός, singer from *μοῦσα, ποιέω*
ἱεροπρεπής, holy “ *ἱερός, πρέπω.*

But when it is a noun of the *third declension*, the termination *ος* of the genitive is dropped, and an *ο* is substituted. E. g.

παιδογιβής, instructor, from *παιᾶς, παιδός, τιβήω.*

NOTE 1. The *ο* is generally omitted when the root of the first component part ends in *αν*, *ι*, *ον*, *υ*. (§ 36. 1, R. 1.) E. g. *πολιπορθός, city-destroying*, from *πόλις, πίρθω.*

NOTE 2. The *ο* is often omitted when the last component part begins with a vowel. E. g. *νεώνητος, newly bought*, from *νέος, ὄνητός.*

NOTE 3. The *o* is sometimes omitted when the root of the first component part ends in *o*. (ibid.) E. g. *μιλάγχαρος*, *producing black fruit*, from *μίλας*, *-o-*, *χάρη*. (§ 12. 2.)

NOTE 4. When the first component part is *γία*, *earth*, the *o* is changed into *α*. E. g. *γιαγράφος*, *geographer*, from *γία*, *γράφω*.

2. When the first component part is a *verb*, the connecting letter is *ε* or *ι*. Sometimes *ι* becomes *αι*. E. g.

<i>μενέμαχος</i> , <i>brave</i>	from <i>μένω</i> , <i>μάχη</i>
<i>ἀρχικέραυνος</i> , <i>thunder-ruling</i>	" <i>ἀρχω</i> , <i>κεραυνός</i>
<i>δεξιδωρος</i> , <i>receiving presents</i>	" <i>δέχομαι</i> , <i>δῶρον</i> , (§ 9. 2.)

NOTE 5. Sometimes *αι* drops *ι* before a vowel. E. g. *μίθαρος* (for *μίθιστος*, that is, *μίθ-οι-ιστος*), *coward*, from *μίθω*, *ἀστίς*. (§§ 96. 2: 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final vowel*, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

<i>ἀν-άγω</i> , <i>lead up</i>	from <i>ἀνά</i> , <i>ἄγω</i>
<i>ἐπ-αινέω</i> , <i>praise</i>	" <i>ἐπι</i> , <i>αινέω</i>
<i>περι-έχω</i> , <i>contain</i>	" <i>περι</i> , <i>έχω</i>
<i>προ-έχω</i> , <i>excel</i>	" <i>πρό</i> , <i>έχω</i> .

NOTE 6. In *πρό*, the *o* is often contracted with the following vowel. E. g. *προύχω* for *προέχω*.

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφίπομη* from *ἀμφί*, *ἴπουμη*.

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀπο-πέμπω*.

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἄν-*. E. g.

<i>ἄσοφος</i> , <i>unwise</i>	from <i>ἀ-</i> , <i>σοφός</i>
<i>ἄχρηστος</i> , <i>useless</i>	" <i>ἀ-</i> , <i>χρηστός</i>
<i>ἄν-άξιος</i> , <i>unworthy</i>	" <i>ἄν-</i> , <i>ἄξιος</i> .

PART III.

S Y N T A X.

SUBSTANTIVE.

§ 136. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

Ξέρξης βασιλεύς, *King Xerxes*. Here *βασιλεύς* is annexed to *Ξέρξης*.

Ἐμὲ τὸν Τηρέα, *Me Tereus*.

A substantive thus annexed to another substantive is said to be in **APPOSITION** with it.

NOTE 1. Sometimes the substantive is repeated for the sake of emphasis. E. g. *Λαοθόν Θυγάτηρ* "Αλτασ γίγετος" "Αλτίων, ὁς Διδίγυσσι φίλοστολίμουν ἀνάσσου, Laothē the daughter of old Altes; of Altes who rules over the warlike Lelēges.

NOTE 2. The repeated noun (§ 136. N. 1) is, in some instances, put in the nominative. E. g. *Ἀνδρομάχη*, *Θυγάτηρ μιγαλήτορος* 'Ηετίωνος· 'Ηετίων, ὁς ἵστην ὑπὸ Πλάκωντος, *Andromache the daughter of magnanimous Eetion*; *Eetion*, who dwelt at the foot of woody Placus.

NOTE 3. Sometimes a substantive supplies the place of an *adjective*. E. g. *Σάρν πόλις* 'Ελλάς, *Sanē, a Grecian city*, where the substantive 'Ελλάς, *Greece*, stands for the adjective 'Ελληνική, *Grecian*.

REMARK. Personal or national appellatives are often accompanied by the word *ἄνης*, *man*. E. g. *Βασιλεὺς ἄνης*, *a man who is a king, simply a king*. "Αὐδεῖς, *Athenai*, *men of Athens, simply Athenians*.

NOTE 4. An *abstract noun* is often used for the corresponding *concrete*. E. g. *Ὦκεανός*, *Θάνατος γένεσις*, *Oceanus, the parent of the gods*, where the abstract *γένεσις*, *production*, stands for the concrete *γενίτης*, *producer*.

NOTE 5. The *limiting noun*, which regularly is put in the genitive (§ 178), sometimes stands in apposition with the limited noun. E. g. *Δίκη μνῆσις φορά*, for *Δίκη μνᾶν εἰσφορά*, *a contribution of ten minas*.

2. A substantive in apposition with *two or more substantives* is put in the **plural**. E. g.

Ἀμιστρης, Ἀρταφρένης, καὶ Μεγαβάζης, ταγοὶ Περσῶν, *Amistres, Artaphernes, and Megabazes, leaders of the Persians*.

ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἄγηρ σοφός, *A wise man.* *Ἄνδρος σοφοῦ*, *Of a wise man.*

Ἄνδρες σοφοί, *Wise men.* *Ἄνδρῶν σοφῶν*, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, indefinite, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

Τούτων τὰ τέχνα, for *Τεύτα τὰ τέχνα*, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender *implied* in the substantive. E. g. *Ψυχὴ Θησείος Τυρείας, χρύσος σκῆπτρος ἡχῶν*, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine *ἡχῶν* is used on account of *Τυρείας*.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. *Πτηνῶν ἀγίλαι ὑποδίσκαντις*, *flocks of birds fearing*, where the masculine *ὑποδίσκαντις* refers to *πτηνῶν*, although it agrees in case with *ἀγίλαι*.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὄπτούς, *An ox, a horse, and a camel, roasted whole.*

Λιθοί τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐφέμμενα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. *Ἄλοχοι καὶ νήπια τέκνα ποτιδίγμεναι*, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. *Καλλιας καὶ Ἀλκιβιάδης ἡκάτην ἄγοντε τὸν Πρόδικον*, *both Callias and Alcibiades came bringing Prodicus.*

3. A *collective substantive* in the singular often takes an adjective or participle in the plural. E. g.

Τροιην ἐλόντες Ἀργειων στόλος, *The army of the Greeks having taken Troy*. Here the plural participle *ἐλόντες* agrees with the singular substantive *στόλος*.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. *Νων καταβάντες, we both going down*.

On the other hand, a noun in the plural sometimes takes a participle in the *dual*, in which case only two things are meant. E. g. *Αιγυπιοὶ κλάζοντε, two vultures uttering loud shrieks*.

NOTE 7. In Homer, the dual nouns *ἴεσσι* and *δοῦσσι* are accompanied by plural adjectives. E. g. *Οἴεσσι φαίνεται, two bright eyes*. *Ἄλιμηα δοῦσσι, two stout spears*.

NOTE 8. The duals *δύο* and *δύμφων* are frequently joined to plural substantives. E. g. *Δύο ψυχάς*, for *Δύε ψυχά, two souls*.

§ 138. 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g. *Φίλος* sc. *ἀνήρ, A friend*.

Οἱ θνητοὶ, sc. ἀνθρώποι, Mortals.

2. The *neuter singular* of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. *Τὸ οὐαλόν, the beautiful, beauty*. *Τὸ μέλλον, the future*.

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. *Ζεὺς χθιζός ἐβη, Jupiter went yesterday*, where the adjective *χθιζός, hesternus*, is equivalent to the adverb *χθίς, yesterday*.

So all adjectives in *αῖος* answering to the question *ποσταῖος, on what day?* (§ 62. 3.) E. g. *Τριταῖος ἀρίστο, he came on the third day*.

NOTE 2. It has already been remarked, that the *neuter* of an adjective is often used adverbially. (§ 124. 1.)

ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

Οἱ ἀνήρ, The man. *Οἱ ἀνδρες, The men.*

Ἡ γυνή, The woman. *Αἱ γυναικες, The women.*

Τὸ δένδρον, The tree. *Τὰ δένδρα, The trees.*

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. ἄντρος, *a man*; γυναι, *a woman*; δένδρον, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Οὐ Ολυμπος, *Olympus*.

Πιττακος ὁ Μιτυληνιος, *Pittacus the Mitylenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. Τῷ Σεριφίῳ λίγονται, ὅτι [Θεμιστοκλῆς] οὐ δὲ αὐτὸς, ἀλλὰ διὰ τὴν πόλιν εὐδοκεῖται, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city, where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.*

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call* (§ 166). E. g. Ἐπιχειροῦσι βάλλειν τὸν Διξύππον, ἀναζητοῦσι τὸν προδότην, *they attempted to strike Dexippus, exclaiming, "The traitor!" not calling him a traitor.*

§ 140. 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Οὐαλλιεπῆς Ἀγάθων, *The elegant Agathon.*

Τὸν ἐμὸν ἵππον, *My horse.*

Οὐ Θεσσαλῶν βασιλεύς, *The king of the Thessalians.*

The article is also separated by other words connected with the substantive, in which case a participle (commonly γερόμενος or ὥν) may be supplied. E. g. Τοῦ κατ' ἄστρα Ζηρός, *of Jupiter, who dwells among the stars.*

REMARK 1. Two or even three articles may stand together. E. g. Τὸν πόλιον συμβέρον, *that which is profitable to the city.* Τὰ τῷς τῷς πολλῶν ψυχῆς ὄμματα, *the eyes of the souls of the majority of mankind.*

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. Τὰς τοις στρατιώταις, for Τοῖς στρατιώταις τοις, *one of the soldiers.*

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. Ἀποστάσεις τοῦ, ἵστε βούλευτος Ἰκασται, γυναικαὶ γε τοις, for Ἀποστάσεις τοῦ γυναικαὶ ἀγιεῖδαι, ἵστε βούλευτος Ἰκασται, *having stopped them from marrying whenever they wished.*

2. The words connected with the substantive are often placed after it, in which case the article is *repeated*. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligēnes.*

Τὰς ὥρας τὰς ἑτέρας, *The other seasons.*

This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ λακαράγαθά for Τέγαθά τὰλλα, *the other good things.*

3. The *participle* preceded by the article is equivalent to ἔκεινος ὅς, *he who*, and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἔκεινος ὃς ἔπολεμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians.*

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφοῦντες, equivalent to Οἱ φιλόσοφοι, *the philosophers.*

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὃς. E. g. Οὐ βάναυσον τὴν τέχνην ἔκτησάμην, equivalent to Η τέχνη, ἣν ἔκτησάμην, οὐ βάναυσός ἐστιν, *the art which I possess is not low.*

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g. Τὸν βίον τῶν ἴδιωτευόντων, ἢ τὸν τῶν τυραννευόντων, *The life of private persons, or that of those who are rulers.*

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following :

γῆ, *land, country*, as Εἰς τὴν ἴδιαν τῶν, *To their own country.*
γνώμη, *opinion*, as Κατά γε τὴν ἴδιαν, *In my opinion at least.*
ὁδός, *way*, as Τὴν ταχίστην, *The quickest way.*
πρᾶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state.*
νιός, *son*, as Οἱ Κλειροῦντες, *The son of Clinias.*

5. The demonstrative pronoun, and the adjective πᾶς or ἡπᾶς, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Οἱ ὄρνις οὗτος, *This bird.*
Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden.*
Ἄπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμοὺς ἄπαντας, *All the numbers.*

The article, however, in this case is often omitted. E. g. Οὗτος ἀνήρ, *this man.* Πάντες ἀνθρώποι, *all men.*

NOTE 6. Πᾶς, in the singular without the article often means *every, each*. E. g. Πᾶς ἄντες, *every man*.

NOTE 7. "Ολος and Ικανος often imitate πᾶς. E. g. Τοῦ οκάρον, *of the whole ship*. Τὸις ὁσλίταις, Ικανοῖς, *every heavy-armed soldier*. Εξάστης τῆς οικίας, *of every house*.

NOTE 8. Τοιοῦτος is sometimes preceded by the article. E. g. Εἰς τοῖς τοιαύταις ἵπιμαλίαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun εἰς and the pronominal adjective πεῖος. E. g. Τὰ τί; *what is it?* Τὰ ποῖα τάῦτα; *such as what?*

NOTE 10. The indefinite pronoun διῆται is preceded by the article. E. g. Οἱ διῆται, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ημέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πέλας or πετάλας, *in olden time, anciently*. Τὰ νῦν or ταῦν, *now, at the present time*. Τὰ αὐτίκα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῦν ἀκροᾶσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἰναι χρῆσθαι, καὶ τῷ χωρίς, *to use the words εἰναι, and χωρίς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλῶ, ίφη παρείστει, οὐαὶ τὴν καδδύεις, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression καδδύεις is determined by the substantive παρείστει.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ιγώ sc. ἀντανυμία, *the pronoun ιγώ, I.* Ἡ ὑπό sc. πρόθεσις, *the preposition υπό, under.* Ο γάρ sc. σύνδεσμος, *the conjunction γάρ, for.*

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.

Τὸν ὄνειρον, equivalent to Τοῦτον τὸν ὄνειρον, This dream.

Τῆς δὲ σχεδὸν ἡλθ' Ἔρουλθων, And the Shaker of the earth came near her. Here *τῆς* is equivalent to *αὐτῆς*.

The Attic dialect also often uses the article in this sense, particularly in the formula *ὁ μὲν ὁ δέ, the one the other, one another.* E. g.

Όταν ὁ μὲν τείνῃ βιαλως, ὁ δέ ἐπαναστρέψειν δύνηται, When the one pulls violently one way, and the other is able to pull back.

Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχομένους, Paying attention to some persons, but not tolerating even the voice of others.

NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative *ὅς, ἃς, ὅτος*, or *ἥτος*. E. g. *Οὐδεὶς τῶν ὅταν μισχύνει ἴστι φίρευτα, none of those things which bring shame.* *Μισῶ, τοὺς ἄλλους περί οὗτος, to hate those who are like this man.*

NOTE 2. The proper name to which *ὁ μήν* refers is sometimes joined with it. E. g. *'Ο μήν σύρασ' Ἀτύμνιος ὅξι δουρ,* *'Αντίλοχος, the one, namely, Antilochus, pierced Atymnius with the sharp spear.*

NOTE 3. *'Ο μήν* and *ὁ δή* are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. *Γιαργός μὴν ἄλλος, ὁ δέ εἰκοδέμας, the one a husbandman, the other a builder of houses.*

NOTE 4. The second part (*ὁ δή*) of the formula *ὁ μήν ὁ δή* generally refers to a person or thing different from that to which the first part (*ὁ μήν*) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun*. E. g. *Ορνίς ἱρὸς, τῷ οὐρομι φοίνιξ, a sacred bird, the name of which is Phenix,* where *τῷ* stands for *ὅτι*.

NOTE 5. The tragedians (*Æschylus, Sophocles, Euripides*) sometimes use the article in this sense.

PRONOUN.

PERSONAL PRONOUN.

§ 143. The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 – 5) *Θρηήκες, οἵ δέ ἀσταν ἀπὸ σφελων,* *the Thracians who drove him away from their position,* where *ἥτος* refers to the person driven away, and *σφελων* to *Θρηήκες,* the antecedent of *οἵ δέ.*

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. *Ἄρρωστεω μή τι οἱ γένηται κακόν, fearing lest any evil should befall him*, where *οἱ* refers to the substantive with which *ἀρρώστεων* agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. 'Εμοὶ μὲν, οἱ καὶ μὴ καθ' Ἑλλάς χθένα τιθέμειθ', ἀλλ' οὐ νοοῖτά μοι δοκεῖ λίγαν, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things.*

NOTE 4. The forms *ἔμοῦ*, *ἔμοι*, *ἔμε*, are more *emphatic* than the corresponding enclitics *μοῦ*, *μοι*, *με*. E. g. *Ἄστες ἔμοι, give to me*, but *Ἄστες μοι, give me*.

After a preposition only *ἔμοῦ*, *ἔμοι*, *ἔμε* are used. Except *με* in the formula *πρός με, to me*.

§ 144. 1. *Αὐτός*, in the *genitive*, *dative*, and *accusative*, without a substantive joined with it, signifies *him, her, it, them*. E. g.

Οὐ νόμος αὐτὸν οὐκ ἔτι, The law does not permit him.

Ἔχει περὶ αὐτοῦ τίνα γνώμην; What does she think of him?

NOTE 1. *Αὐτός* in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. 'Εγὼ μὲν οὖν βασιλία, φησιλλὰ οὖτε ιστοι τὰ σύμμαχα, οὐπει τρομούμενται ήμας ἀπολίται, οὐκ οὖθα οὐ τι διῆ αὐτὸν ὄμοσα, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.*

REMARK 1. *Αὐτός* in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. *Ων οἱ μὲν αὐτῶν, one of whom.* Examples of this kind often occur in the Septuagint and New Testament.

2. *Αὐτός*, joined to a substantive, signifies *self, very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἐπι αὐτὸν τούρανον τὸν κύταρον, Under the very vault of heaven.

NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which αὐτός is put in apposition, are very often omitted; in which case αὐτός has the appearance of these pronouns. E. g. *Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, we are in want of our daily bread.* *Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες, you seem to place more confidence in these men.*

NOTE 3. Αὐτός often signifies μόνος, alone. E. g. *Αὐτοὶ γάρ οἱμα, καθὼν τάξουν, for we are by ourselves, and strangers have not yet come.*

REMARK 2. Αὐτός is used when a person or thing is to be opposed to any thing connected with it. E. g. *Πολλὰς δ' ιφθίμους ψυχάς Αἴδη προΐαψεν ἀράντα, αὐτοὺς δὲ ίλαρια τύχει κύνισσιν, and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs, where αὐτούς, them, that is, the heroes, or rather, their bodies, is opposed to ψυχάς.*

REMARK 3. Αὐτός denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218–19) *Τίς οὗτος ὁ ἄντε; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωμάτης, Who is that man? Disc. It is he. Str. What he? Disc. Socrates.*

NOTE 4. Αὐτός is often appended to the subject of a proposition containing the reflexive pronoun *ἴαντον*, for the sake of emphasis. E. g. *Παλαιστὴν τοῦ παραπλεύτας οὐτε αὐτὸς αὐτῷ, he is preparing a combatant against himself.*

In such cases αὐτός is placed as near *ἴαντον* as possible (§ 232).

NOTE 5. Αὐτός is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. *Ηιρέθη πρεσβευτής ἐς Λακεδαλμονα αὐτοκράτωρ, δέκατος αὐτός, he, with nine others, was appointed plenipotentiary to Lacedaemon, where δέκατος αὐτός is equivalent to μετ' ἄλλων ἐννέα, with nine others.*

NOTE 6. In some instances, αὐτός is equivalent to the *demonstrative* pronoun. E. g. *Αἰσίτεντος αὐτήν, I despise that (woman).*

3. Αὐτός, with the article before it, signifies *the same*. E. g.

Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γιγνώσκεν, We do not have the same opinion concerning the same things on the same day.

REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτὴν ἐπιδείκνυ, Show thyself.

Σητεῖτε συμβούλους τοὺς ἀμείνον φρονοῦντας ὑμῶν αὐτῶν, You wish to have those for your advisers, who reason better than you.

NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. Διῖ ἡμᾶς ἀντίσθαται ιαυτούς, we must ask ourselves, where ιαυτούς stands for ἡμᾶς σύντοις. Μόγος τὸν αὐτῆς οἶδα, thou knowest thy lot, where αὐτῆς stands for σαυτῆς.

NOTE 2. Sometimes this pronoun in the *third person dual and plural* stands for the *reciprocal pronoun*. E. g. Καθ' αὐτοῖς, for Κατ' ἀλλήλων, *against each other*. Φενοῦντες ιαυτοῖς, for Φενοῦντις ἀλλήλων, *envying one another*.

POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to Ὁ οἶκός σου, *Thy house*. (§ 173.)
Ιταῖς σός, equivalent to Ιταῖς σου, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used *objectively*. E. g. Σὰς πέθανε, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the *third person* is put for that of the *first or second*. E. g. Φεστίνη γέριν, for Φεστίνη ιμαῖς, *in my soul*.

NOTE 3. Sometimes ίός, *his*, stands for σφίτηρος, *their*, and σφίτηρος for ίός.

INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun τις is used either in direct or in indirect questions. E. g. Σὺ τις εἶ; *who art thou?* Οἶδε τι βούλειται, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. Κατὰ πόλας πύλας εἰσῆλθες; *through what gates did you come in?*

NOTE 1. It is to be observed that τις does not always stand at the beginning of the interrogative clause.

NOTE 2. Τις is sometimes equivalent to ποῖος. E. g. Τίνα αὐτὸν φησομεν εἶναι; *what kind of person shall we call him?*

INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun τις annexed to a substantive means *a certain, some, or simply, a, an*. E. g. Ὁρνιθίς τινες, *some birds*. Ιμονιάν τινα, *a well-rope*.

2. Without a substantive it means *some one, somebody, a certain one*. E. g. Αγισθίνη τις καλεσάτω, *let some one call Antisthenes*.

NOTE 1. *Tis* is sometimes equivalent to *τις*. E. g. Εἴ τις δέξεται, *let every one sharpen his spear well.*

NOTE 2. Sometimes *tis* refers to the person who speaks, and sometimes to the person addressed. E. g. Ποιῶ τις φύγει; *where can one (that is, I) go?* "Ητις τοι φαντάζεται, *misfortune is coming to some body that is, to thee.*

NOTE 3. *Tis* is often joined to adjectives of *quality* or *quantity*. E. g. Γυνὴ δέρματάτη τις, *a most blooming woman.* Φιλόπολις τις τοῦδε ὁ δαίμων, *the god is friendly to the city.* Ηλίας τις; *how great?* Ήμίσες ἑβδομήκοντα τις, *some seventy days, or, about seventy days.*

NOTE 4. *Tis* sometimes means *somebody*, in the sense of a *distinguished person*, *a man of consequence*, and *τι* means *something great*. E. g. Φαινομένης τις ἡμίς, *I seem to be some body, that is, a man of consequence.* "Εδοξέ τις τιπού, *he seemed to say something great.*

NOTE 5. Sometimes the poets double *tis*. E. g. "Εερος τις οὐ πρίνω Σπάρτης τόλις τις, *there is a certain city not far from Sparta.*

DEMONSTRATIVE PRONOUN.

§ 149. 1. Οὗτος and οὗται regularly denote that which is *present* or *near* in place or time, or something just mentioned. E. g. Οὗτος ὁ ἄντρας, *this man.* "Ηδε ἡ γυνὴ, *this woman.* Ταῦτα ἀκούσας, *hearing these things.*

NOTE 1. Οὗτος and οὗται are sometimes equivalent to the adverbs *ἴνταῦθα, ἀδε,* *here.* E. g. Λίπη δί ει τῆς περιόδου πάσους. 'Ορεψ; Αἴδε μή τοι Ἀθῆναι. *Here thou hast a map of the whole earth. Seest thou?* *Here is Athens.*

2. Ἐκεῖνος regularly refers to a *remote* person or thing. E. g. Τούτοις γοῦν οἰδ' ἐγώ, κακεινοῖ, *I know this one and that one.*

NOTE 2. Ἐκεῖνος often refers to that which immediately precedes, in which case it corresponds to the English *he*. E. g. Ἐκεῖνος εἶχε τὸν τραγῳδικὸν θρόνον, *he had possession of the tragic throne.*

NOTE 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the *same* proposition, if that noun has been separated from the governing word by intervening clauses. E. g. Τὸν μάντιν, δι τοῦχοτο εἴ τε στρατῆ ταύτη, Μεγιστίνα τὸν, 'Ακαρνάνα, . . . τοῦτον τὸν μάντιν τε τὸν ιερὸν τὰ μέλλοντά εφι λεβαίνειν, φαντάζεται Λιανίδης ἀποτίμων, *it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, . . . I mean the one who prophesied what would happen to them.*

NOTE 4. The demonstrative pronoun sometimes follows the *relative* in the *same* proposition. E. g. Ἰνδὸν ποταμὸν, οὗς κροκοδελλοὺς δεύτερος οὗτος ποταμῶν πάντων παρέχεται, *the river Indus, which is the only river in the world, except one, that produces crocodiles.*

RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλειδης, ὃς ἐστι τυφλός, Neoclides, who is blind.

Μισῶ πολίτην, ὃς τις ὀφελεῖται πάτραις βραδὺς πέφυκε, I hate that citizen who is slow to aid his country.

Τῶν δώδεκα μνᾶν, ὃς ἔλαβες, Of the twelve minæ, which thou receivedst.

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. *Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. *Ημῶν ἐν ἐκάστῳ δύο τινες ἔστον ἴδεα ἄρχοντες καὶ ἄγοντες, οἵν τε πόμεθα, in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the gender implied in the antecedent. E. g. *Τὰς Ἀθήνας, οἱ γατὶ καὶ πατέρα τὰς λαὸν ὑπῆρχαν ἀδίκα παιῆτες, Athens, which city began first to injure me and my father, where ἀι refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*, (§ 166.) E. g. *Ακρην, αἱ καλεῦνται Κλήδες, a promontory, which is called Cleides. Ο φόβος, ἣν αἰδὼ εἴπομεν, that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. *Αἴτις καὶ Τεῦχος, οἵ μέγιστοι ἔλεγχοι ἔδοσαν τῆς αὐτῶν ἀνδρίας, Ajax and Teucer, who gave the greatest proof of their valor. Περὶ πολέμου καὶ εἰρήνης, ἡ μεγιστὴν ἔχει δύναμιν, concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one

of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, x. r. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective noun* in the *singular*. E. g. Λεῖπε λαὸν οὐς τάφρος ἔρυχεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὄμνυσι, οἵς ὀφεῖλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the *plural* also when it refers to a *whole class of persons or things implied in a singular antecedent*. E. g. Ἀνὴρ, αὐτονομογός, οἵπερ σωζονται γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιηδῆς, ὃς τε καὶ ἄλλονς βλάπτει, ὃς ἀν μιν χανδὸν ἔλη, *sweet wine affects thee, which injures whoever else takes it freely, where ὃς refers to any person contained in ἄλλονς.*

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὐς ἀν τῶν λόγων ἀλγῶ κλύων, τούσδε καὶ πράσσειν στυγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μελέζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of *emphasis*.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ὁ ἵκανον, διθι σκοπὸν Ἐκτορος ἔκταν, ἔνθ' Οδυσσεὺς μὲν ἔρυξε ὠκέας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a *general word* (*χρῆμα, πρᾶγμα, οὗτος, ἐκεῖνος*), or one which can be easily supplied from the context. E. g. Α βούλεσθε λέγοντες, *saying what you like, where ἀ refers to πράγματα governed by λέγοντες.* Τὸ μέγεθος, ὑπὲρ ὡν τηνεληλύθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula *Eἰσὶν οἱ λέγοντες, there are who say.*

NOTE 7. In some instances the antecedent is implied in a possessive pronoun. E. g. Ἀναρδεῖσα τῇ ήμετέρᾳ, οἵτινες οὐδὲ σωτηρίαν, through the cowardice of us, who did not save thee, where ήμετέρᾳ is equivalent to ήμῶν, to which the relative οἵτινες in reality refers.

§ 151. 1. In general, when the relative would naturally be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called ATTRACTION. E. g.

Ἐκ τούτων, ὡν λέγει, *From these things, which he says.*

Here ὡν stands for the accusative ἡ after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess.* Here οἷς stands for ἡ after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 150. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἀν ἔχωμεν, for Στέργοντας ἔκεινοις, ἡ ἀν ἔχωμεν, *being satisfied with what we have.* Εξιμεν ἐξ ὡν τυγχάνομεν ἔχοντες, for Εξ ἔκεινων, ἡ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. Τούτων, ὡν σὺ δεσποινῶν καλεῖς, for Τούτων, ἡς σὺ δεσποινας καλεῖς, *of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the nominative, is attracted by the antecedent. E. g. (Herod. 1; 78) Οὐδέν καὶ εἰδότες τῶν ήν περὶ Σάρδις, for Οὐδέν καὶ εἰδότες έκπιπτεν ἡ περὶ Σάρδις, *as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal οἷς is often attracted by the antecedent. E. g. Πλέος ἄνδεως τολμηρούς, οἵους καὶ Ἀθηναίους, *to daring men, such as the Athenians are,* where οἵους καὶ Ἀθηναίους stands for οἷς καὶ Ἀθηναίοις.

REMARK 4. In some instances the personal pronoun, connected with οἷς, remains in the nominative, though οἷς has been attracted by its antecedent. E. g. Νεανίας δι, οἵους σὺ, διαδιδραχότας, *but young men, like thee, decamping,* where οἵους σὺ stands for οἷς σὺ δι.

REMARK 5. Ἡλίκος sometimes imitates οἷς (§ 151. R. 3). E. g. Ἐξήρησεν τοῖσι τῇλίκοισι τῷν, *that is a hard thing to men of our years,* where τῇλίκοισι τῷν stands for τῇλίκοις τῷν.

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. *Ἐν γῆς, ὅθεν προύκειτο, from the place where it lay*, where *ὅθεν* stands for *ὅθι* or *ὅπου*.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

Μελέαγρος τὰς μὲν τιμὰς ἀς ἔλαβε φανεραῖ, The honors which Meleager received are well known, where *τὰς τιμὰς* stands for *αἷ τιμαῖ*.

Οὐκ οἶσθα μοιραῖς ἡς τιχεῖν αὐτὴν χρεών; Knowest thou not the fate which she must meet? for μοῖραν ἡς.

NOTE 3. The same is true of *relative adverbs*. E. g. *Ἄλλοσε ὅποι ἀν ἀφίκη ἀγαπήσονται σε, they will love thee in other places whither thou mayest go*, where *ἄλλοσ* stands for *ἄλλοθι* or *ἄλλαχον*.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

Κατασκευάζοντα ἡς ἄρχοι χώρας, for Κατασκευάζοντα τὴν χώραν, ἡς ἄρχοι, Improving the country, which he governed.

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. *Οἴχεται φεύγων, ὅν ἡγεις μάρτυρα, for Ο μάρτυς, ὅν ἡγεις, οἴχεται φεύγων, the witness whom you brought has decamped. Οἱ παλαιοὶ ἔκεινοι, ὃν ὀρόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βιαντοῖς, those ancient persons, Pittacus and Bias, who are renowned for wisdom*, where *όν* attracts only the proper names.

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. *Ἀποφύγοις ἀν ἡρτιν' ἀν δυνάλη δικην, you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. *Λέγοντος ἄκουσσον, οὕς σαι δυστυχεῖς θάνα φίεσσιν, for Λέγοντος ἄκουσσον δυστυχεῖς, οὕς σαι θάνα φίεσσιν, hear the melancholy news which I have brought to thee.*

§ 152. The relative pronoun often stands for the *demonstrative pronoun*, especially in the Epic language. E. g. *Πάτροκλον κλαίωμεν ὁ γάρ γέρας τοι τὸν θανόντων, let us mourn Patroclus, for this (that is, to mourn) is honor to the dead.*

So in the formula *ὅς μὲν . . . ὅς δέ*, equivalent to *οἱ μὲν . . . οἱ δέ*, (§ 142 1.)

So in the formula *Kai ὁς*, for *Kai οὗτος*. E. g. *Kai ὁς, ἀμβώνας μέγα, ἀναθρώσκει, and he, uttering a loud cry, jumps up.*

So in the formula *'Hδ' ὁς*, said *he*, used parenthetically.

NOTE 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ὕν δί τις ἐν Τρωίσσαις Δόλων, Εὐμήδεος νιὸς, ὁς δια τότε Τρωῶν τε καὶ Ἐκτορὶ μῆθον ἔτειπεν, there was among the Trojans a certain Dolon, son of Eumēdes, that man, I say, spoke to the Trojans and to Hector.*

NOTE 2. This rule (§ 152) applies also to the relative adverb *ὡς*. (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τις*, but only in *indirect* interrogations. E. g. *Φράζει τῷ ναυκλήρῳ ὅστις ἔστι, he declares to the captain of the vessel who he is.*

NOTE. *"Οστις* is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *"Ανθρώπε, τι ποιεῖς ; ΣΤΡ. "Ο τι ποιῶ ; Man, what are you doing ? STR. What am I doing ?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα, in order that, that.* E. g. *Πρεσβεῖαν πέμπειν, ὅτις ταῦτ' ἔρει, to send an embassy to say these things.*

RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἄλλήλους ἀγόρευον, such things were they saying to one another.*

NOTE. Sometimes *ἄλλήλων* stands for *ἴαυτῶν*. E. g. *Δίψαραν ἄλλήλους, they destroyed themselves, that is, each destroyed himself.*

SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν, Alcibiades said, where Ἀλκιβιάδης is the subject of the proposition, and εἶπεν, the predicate. Έγὼ ἄτολμός εἰμι, I am timid, where ἔγὼ is the subject, and ἄτολμός εἰμι, the predicate.*

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition *Ἄξονάς ταῦτα ὁ Κῦρος ἐπειθετο*, *Cyrus, hearing these things, was persuaded*, *Κῦρος* is the grammatical, and *ἀξόνας ταῦτα ὁ Κῦρος*, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, I say.

Σὺ λέγεις, Thou sayest.

Ἐκεῖνος λέγει, He says.

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, The armies are fighting.

Ταῦτα ἐγένετο, These things happened.

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. *Ἔνα, οὐαὶ κόμαι κατεύνασσεν ἀμνούς, her auburn hair was flowing over her shoulders.* *Ἡμᾶς οὐκ ἴστε κάρεν' οὐ φρεμάδος δούλων παρερήματού, τοις τοῖς θαυμάσιοις, we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase *Ἐστιν οἱ, (§ 150. 5.) there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the *chief person*. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδύναι, Then Neptune and Apollo resolved to demolish the wall.

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. *Σὺν δ' Εὐρός τε Νότος τ' ἔπεισε, Ζεφυρός τε δυσαής, καὶ Βορέης, Eurus and Notus rushed together, the blustering Zephyrus and Boreas.*

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. *Ἡ λυροποικὴ καὶ ἡ κιθαροποικὴ πολὺ διαφέρετον ἀλλήλοιν, the art of making lyres, and the art of playing on the harp, differ much from each other.*

NOTE 3. When the substantives are connected by the conjunction *ἢ*, *or*, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ καὶ Ἀρης ὁρχωσι μάχης, ή Φοῖβος Ἀπόλλερ*, *but if Mars commence the fight, or Phœbus Apollo.* “*Or* *καὶ ἐγώ ἀγάγω, ή ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A collective noun in the singular very often has the verb in the plural. E. g.

Τὸ πλῆθος οἴεται, The multitude think.
Φάσαν ή πλῆθυς, The multitude spake.

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἐμεὶλον λαξισθαι ὁρχηδὸν ἕκαστος δέκα δραχμάς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὶ σαώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the *dual*, when only two persons or things are meant. E. g. (Il. 3, 278–9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἴγώ, τῷ, ήμεῖς*, are of the first person; *σύ, σφώ, ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ημῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you.* *Ἄμετρητ’ Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀραδρίᾳ τῷ ήμετέρῳ, οἵτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θειμιστοκλῆς ή καὶ παρὰ σί, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἐστὶ δύο λόφων ἡ Ἰδομένη ὑψηλά, equivalent to ἡ Ἰδομένη οὐτε δύο λόφων ὑψηλά, Idomeno is two high hills.*

NOTE 8. The *third person* of a verb is often found without a subject,

(1) When any thing general and indefinite is expressed. E. g. *Οὐδέν κεν ἔνθα τεόν γε μένος καὶ κεῖται ὅνοιτο*, sc. τις, even here no one would find fault with thy valor and strength λέγοντι or φασι sc. ἀνθρώποι, they say.

Frequently the word *πρόγραμμα* is to be supplied. E. g. *Αηλωθήσεται*, the thing will show itself. *Οὕτως ἔχει*, it is so. *Πολλοῦ δεῖ*, it wants much, far from it. *Ἄειξει δὴ τάχα*, the event will soon show.

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. *Ἐκ ήρυξε τοῖς Ἑλλησι παρασκενάσσασθαι*, sc. ὁ κήρυξ, the herald proclaimed to the Greeks to prepare themselves. *Τὸν νόμον ὑμῖν αὐτὸν ἀναγγώσεται*, sc. ὁ γραμματεύς, the secretary shall read to you the law itself.

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206. 2). E. g. *Τοῖς πολεμίοις εὐτύχηται*, for *Οἱ πολεμίοι ευτυχήσουσι*, the enemy have succeeded. *Καλῶς σοι ἀπεκέκριτο*, for *Καλῶς ἀπεκέκρισθ*, thou hadst answered well.

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. *Τει*, it rains. *Νίφει*, it snows. *Ἐσεισε*, there was an earthquake. *Συνακοτύεται*, it grows dark.

NOTE 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. *Φέρε νῦν ἀθρήσω πρῶτον τούτον, ὅ τι δοκεῖ*, for *Φέρε νῦν ἀθρήσω, ὅ τι δοκεῖ οὗτοι, πωτο let me see first what this fellow here is doing*.

NOTE 10. The verb *εἰμι, am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. *Ὄρα ἀπιέναι*, sc. *ἔστι*, it is time to go.

REMARK 3. Other verbs also may be omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the *vocative*. E. g. *Φίλος*, for *Φίλε*, friend.

§ 158. 1. THE SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

Βούλεσθε αὐτὸν ἔλθειν; *Do you wish him to come?* Here the accusative *αὐτὸν* is the subject of the infinitive *ἔλθειν*. *Εἶναι θεοὺς ἐνόμιζεν*, *He believed that there are gods*. *Φασὶν αὐτὸν βασιλεύειν*, *They say that he reigns*.

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὑρηκέναι, I think I have found. Here the subject (*με*) of *εὑρηκέναι* is not expressed because it refers to the subject (*έγώ*) of *οἶμαι*.

Τυφλὸς γνῶναι δοκεῖ τοῦτο, A blind man seems to know this.
Ἐπιθυμῶ ἀπομερισθεῖσαι, I wish to doze.

NOTE 1. Sometimes the accusative of the *personal* or *reflexive pronoun* is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g.
Ἐμὲ φημὶ λιλασθίνω θύμιναι ἀλλα, I say that I have forgotten my valor.

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ήμᾶς μὲν ἀνέξεσθαι σον, αὐτὸς δὲ τυπτήσειν;
Dost thou imagine that we shall tolerate thee, and that thou canst strike? Here *αὐτός* stands for *σαντόν*.

Ἐμὲ οὖεσθ' ὅμιν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here *ὑμεῖς* stands for *ὑμᾶς*.

So Ἐφησθα Κρονίων οἴη λοιγὸν ἀμῆναι, thou saidst that thou alone avertedst destruction from the son of Saturn. Here *οἴη* stands for *οἴαν* agreeing with *οἴει* understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. *Πημοναῖσι κάμπτομαι, πάσχειν ἀλγερᾶσιν, I am afflicted with sufferings painful to endure,* where the subject of *πάσχειν* (*τινά* understood) is different from that of *κάμπτομαι*. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοὶ, He prayed them to aid me.
 Here the subject (*αὐτούς*) is not expressed, because it refers to the object (*αὐτῶν*) of *ἐδεῖτο* (§ 181).

Παρῆγγειλεν ἡμῖν καθεύδειν, He commanded us to sleep.
 Here the subject (*ἡμᾶς*) of *καθεύδειν* is omitted because it is the same with the object (*ἡμῖν*) of *παρῆγγειλεν* (§ 196. 2).
Ἄνδρες δύω κελεύομεν ἀλλήλων πειρηθῆναι, We request

two men to try each other's skill. In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγώ ἔμων δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμούμενον, ὅτι οὐκ ἀγένοιτο τούτου μεῖζων ἀγών μοι, *I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενίᾳ ἡκειν παρίγγειλε, λαβόντα τοὺς ἄνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2 : 221), its subject is frequently omitted, in which case the accusative of *τις* or *αντός* is to be supplied. E. g. Άραν ταῦτα χρή, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

ΦΙΛΟ μέν ἔστιν ἀρχὴ τοῦ κακοῦ, *The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἔστιν ἐπανέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here *ἐπανέσαι τὴν ἀρετὴν* is the subject of the proposition.

NOTE 1. The subject of *δεῖ*, *δοκεῖ*, *ἐνδέχεται*, *πρέπει*, *προσήκει*, *ουμβαίνει*, *χρή*, and some others, is generally an *infinitive*. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here *ἐμὲ λέγειν* is the subject of *δεῖ*.

NOTE 2. Verbs, of which the subject is an *infinitive* are called **IMPERSONAL**. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another *infinitive* with the words connected with it. E. g. Οὐ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue,* where *τοὺς νέους τὴν γλῶσσαν ἀσκεῖν* is the subject of *χρῆναι* (§ 159. N. 1, 2).

§ 160. 1. The **PREDICATE**, like the subject (§ 156. 2), is either *grammatical* or *logical*

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be, to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. *Ἡν Κανδαύλης τύραννος Σαρδίων, Candaules was king of Sardes*, where *ἢν τύραννος* is the grammatical, and *ἢν τύραννος Σαρδίων*, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγώ εἰμι Πλοῦτος, I am Plutus. Here *Πλοῦτος* agrees in case with *ἐγώ*.

Ἡν Κανδαύλης τύραννος Σαρδίων, Candaules was king of Sardes. Here *τύραννος* in the predicate agrees with the subject *Κανδαύλης* in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγώ ἀθάνατός είμι, I am immortal.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; Do you wish him to become wise?

NOTE 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. *Οὐδεὶς δικαιόρης ἔστι τοὺς πρείτους τῶν ἡπτόνων ἀρχεῖν, it is not right, that the stronger should rule the weaker.*

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. *Φιλολυτιστρός γυνή ἔστι, woman is a very tender-hearted thing.*

In such cases, the word *πρᾶγμα* is sometimes expressed. E. g. *Γυναῖκα δέ εἶναι πρᾶγμα ἔφη τονθυστικόν, but woman, he said, is a prudent thing.*

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is generally put in the case, in which the subject has already appeared. E. g.

Ὄχει ἐλαῖττος δοκεῖς, Thou seemest to be pale. Here the adjective is put in the nominative on account of *σύ* with which *δοκεῖς* agrees (§ 157. N. 5).

Κύρον ἐδέοντο προθυμοτάτου γενέθαι, They besought Cyrus to be very eager.

Διακελεύομαι τοῖς ιούσιν εἶναι προθυμοτάτοις, I will command those who go to be very eager.

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. *Ο Λιτρόν λαος πάλιν ἀπεισ οἴκαδε, διό τὸ ευνετὸς εἶναι, Eschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle *δέτι* (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. *Πολλαὶ τῶν πρεστοιπεικίνων εἶναι εοφιεστάται, for Πολλαὶ εἰκίνων οἱ πρεστοιπεικάτοι εἶναι εοφιεστάται, many of those who pretended to be sophists, (§ 140. 3.)*

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. *Ἐφ' ήμιν ἔσται τὸ ἐπιεικέστι καὶ φαύλοις εἶναι, for Τὸ ήμᾶς ἐπιεικεῖς καὶ φαύλους εἶναι ἔσται ἐφ' ήμιν, to be respectable or worthless will depend upon us, where the proposition τὸ ἐπιεικέστι εἶναι is the subject, and ἐφ' ήμιν ἔσται, the predicate.*

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

2. Participles and verbal adjectives in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in *τεον* with *δεῖ* (expressed or understood) represents *δεῖ* (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

ἀκούω, hear, ἀκοντίσον equivalent to *δεῖ ἀκούειν, one must hear.*
μιμέομαι, imitate, μιμητίσον equivalent to *δεῖ μιμεῖσθαι, one must imitate.*

In some instances it represents *δεῖ* and the infinitive *passive*. E. g. *ἡττάομαι, am surpassed, ἡττητίσον, one must be surpassed.*

NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. *ἀκονοτέα* for *ἀκονοτέοντα*.

3. Any word or clause may be the object of a verb. E. g. *Κύρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτὸν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι, Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάζεσθαι* is one of the objects of *ἔδωκε*.

ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιῶ, I do these things.

Ποιήσας ταῦτα, Having done these things. (§ 162. 2.)

Ποιητέον ταῦτα, One must do these things. (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. *Ἄθανάτους ἀλιτέσθαι, to sin against the immortals.*

Verbs of this class are *ἀλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιορκέω, ὅμνυμι, ἐπιτροπεύω, λανθάρω*, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, To fall an insupportable fall.

Ὕιξαν δρόμημα δεινόν, They rushed furiously.

So in English, *To die the death of the righteous. To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying *to see, to look*, (*βλίτω, δίερχομαι, λίγεται, ὁράω*) to mark the expression of the look. E. g. *Φίβος, βλίτων, looking terrible. Η Βουλὴ ἔβλεψε τὰ ταῦτα, the Senate looked mustard*, that is, *looked displeased*.

Sometimes the substantive *δίερχε* is to be supplied after these verbs. E. g. *Κλίτετος βλίτως, he looks thievish.*

NOTE 2. Verbs signifying *to conquer* (as *νικάω*) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν, to gain a battle.* *Όλύμπια νενικηώς, having conquered in the Olympic games.*

The nouns following verbs of this description are chiefly *ἀγῶν, γράμμη, μάχη, ναυμαχία, πόλεμος.* Also the names of the public games, *Όλύμπια, Πύθια, Νέμεα, Ιούδια.*

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μίλιτιάδης ὁ τὴν ἐν Μαραθώνι μάχην τοὺς βαρβάρους νικήσας, Miltiades who conquered the barbarians at the battle of Marathon.*

§ 165. 1. VERBS signifying *to ask, to teach, to take away, to clothe, to unclothe, to do, to say, and some others*, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

Ταῦτά με ἐρωτᾶς, Thou askest me about these things.

Αἰτεῖν τὸν δῆμον φυλακάς, To ask guards of the people.

Τὸν δῆμον χλαῖναν ἡμπισχον, I clothed the people with robes.

Verbs of this class are *αἰτέω, ἀμπεῖω, ἀμφιέννυμι, ἀναγκάζω, ἀναδέω, ἀπαιτέω, ἀποστερέω, ἀφαιρέομαι, διδάσκω, δράω, ἔκλεγω, ἔκδύνω, ἔνδύνω, ἔξαιρέομαι, ἔξειπεν, ἔξετάζω, ἔρδω ορ φέζω, ἔργαζομαι, ἔρωμαι, ἔρωτάω, κρύπτω, λέγω, παιδεύω, πειθω, πιπίσκω, ποιέω, πράσσομαι, στεφανώω, συλάω, and a few others.*

NOTE 1. Sometimes the accusative of the thing denotes the *abstract* of the verb (§ 164). E. g. *Ο Φωκικὸς πόλιμος ἀσιμιντον παίδειαν αὐτοὺς θεατίδιντει, the Phocian war taught them an ever memorable lesson.* *Ἐνυπὸν λαβᾶται λάθη, ἀνήκεσσον, he injures himself incurably.*

NOTE 2. Frequently verbs signifying *to do, or to say, are followed by an accusative and the adverb εὖ, well, or κακῶς, badly.* E. g. *Τοὺς φίλους εὖ ποιοῦσι, they do good to their friends, where εὖ ποιοῦσι is equivalent to ἀγαθὰ ποιοῦσι.* *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακούς, the good speak ill of the bad, where κακῶς λέγουσι is equivalent to κακὰ λέγουσι.*

NOTE 3. Sometimes the word denoting the person is put in the *dative* (§ 196. 4). E. g. *Πολλὰ κάκ' ἀπράτοισιν λάργυι, he did much evil to men.* *Μηδὶς ἀγαθὸς ποιήσας τῇ πόλει, having done no good to the state.*

REMARK. *Ἀποτελέω, and, in the later writers, ἀφαιρέομαι, are often followed also by the accusative of the person and the genitive of the thing.* (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη, he divided the army into twelve parts.*

The preposition *εἰς* is often found before the accusative denoting the number of parts. E. g. Σφίας αὐτοὺς ἐς Ἑξ ποιρας διεῖλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing *divided* is put in the *genitive* (§ 173¹), and depends on the accusative denoting the *parts*. E. g. Διαιρέσθαι τῆς εἰδωλοποιίας ἀπό δύο, equivalent to Διαιρέσθαι τὴν εἰδωλοποιίαν ἀπό δύο, *we divided the art of making images into two parts.*

§ 166. VERBS signifying, *to name* or *call*, *to choose*, *to render* or *constitute*, *to esteem* or *consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*

Τὸν γιὸν ἵππεα ἐδιδάξατο ὡγυαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπειδίχθη, *he was appointed general.* Οὐδὲς ἴδεάχθη ἵππεας ἄγαθος, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive *ἵναι* is expressed before the second accusative. E. g. Σοφιστὴν ἀνημάζουσι τὸν ἀνδραῖον, *they call him a sophist, or rather, they say that he is a sophist.*

So in the *passive*, Αὐτοδίχθη τῆς ἵππου ἵππος ἴττας, *he was appointed master of the horse.*

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδός τὸ γένος, *Cræsus was a Lydian by birth.*

Here the accusative *γένος* limits or explains further the meaning of *Λυδός*.

Ταῦτα φεύδορται, *They lie in these things.*

Η θάλασσα οὐδὲν γίγνεται πλεῖον, *The sea does not become larger, literally The sea becomes larger in nothing.*

The accusative thus used is called the **SYNECDOCHICAL ACCUSATIVE**.

REMARK. The neuter accusative *τι* (from *τις*) often means *for what? why?* E. g. Τι ταῦτα μαρθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμηροῦ, *as Homer has it, or according to Homer.* Πᾶν τούταντον, *on the contrary.*

NOTE 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρὸν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν, pure in body and in soul.* *Αἰνῶς ἀδιανόητοι θῆσις εἰς ἡπτα ἔτεσιν, she astonishingly resembles the immortal goddesses in looks.*

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καὶ με θητεύειν πατήσθη θητητῷ παρ' ἀνδρὶ, τῶνδ' ἀποιν', ἡγάγκασεν, and the father compelled me to serve with a mortal man as a recompence for these.* *Τὼ παῖδε τὼ σὸν μέλλετον, τολμήματι αἰσχιστα, μονομαχεῖν, thy two sons are about to fight a duel, a most disgraceful act, where τολμήματα qualifies τὼ παῖδε τὼ σὸν μέλλετον μονομαχεῖν.* *Ἐγὼ δ' ἄν, αὐτῇ θοιμάτιον δεικινὸς τοδὶ, πρόφασιν, ἔφασκον, and I, showing to her this garment here, as a pretext said.*

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

Δέκα ἔτη κοιμῶνται, They sleep ten years.

Τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον, During this time I was feasting with Sitalces.

Πολὺν χρόνον ὑβρικε, He has insulted a long time.

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντειλάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἰγας, commanding (him) to bring the goats to them at the regular time.*

NOTE 1. When the substantive is accompanied by an *ordinal* number (§ 61), it denotes duration of time past. E. g. *Ἐννάτην ἡμέραν γεγαμημένην, married nine days ago, or having been married nine days.*

Also when it is accompanied by *cardinal* numbers. E. g. *Ἐς τριθνήκε ταῦτα τρίτα ἔτη, who has been dead these three years.*

NOTE 2. Sometimes the accusative is equivalent to the *genitive absolute* (§ 192), particularly the following neuter *accusatives*: *διδογμένον, δοκοῦν, δόξαν, from δοκέω.* *εἰρημένον from ΠΕΩ.* *ἔξον from ἔξειμι.* *ὄν from εἰμί.* *παρέχον from παρέχω.* *προσῆκον from προσῆκω.* *τυχόν from τυγχάνω.* and a few others. E. g.

*Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἐλέιην ἀπηλάχθαι τῶν παρόντων κακῶν, Although it was in their power to give up Helen, and be delivered from the impending danger. The construction of the clause *Ἐξὸν αὐτοῖς κακῶν*, in the indicative would be *Ἐξεστιν αὐτοῖς κακῶν*, (§ 159. 2, N. 1, 2.)*

NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly *τοῦ*) is placed before this accusative. E. g. Ἐπεὶ δέκα καὶ εἴκοσι Ἰταί ἤλεγον τῆς Λοιπῆς σι Σκύθαι, *the Scythians ruled Asia for eight and twenty years.*

§ 169. The accusative is used to denote EXTENT OF SPACE. E. g.

Διέσχον ἀλλήλων τριάκοντα στάδια, *They were thirty stadia from each other.*

Σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομισαντες ἀπέκοντο ἐς τὸ ἱδρόν, *And carrying (her) forty-five stadia they arrived at the temple.*

§ 170. Sometimes the accusative answers to the question WHITHER? E. g.

Αἴγλη παμφανίωσα δι' αἰθέρος οὐρανὸν ἵκεν, *The bright effulgence went to heaven through ether.*

Ἄγλα τὰς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

§ 171. The accusative follows the particles of protestation *μά* and *νή*. E. g.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, *By Breath, by Chaos, by Air.*

Νὴ τὸν Ποσειδῶνα φιλῶ σε, *By Neptune I love thee.*

NOTE 1. *Μά* is used only in negative, and *νή* only in affirmative, propositions. But when *ναί*, yes, certainly, is placed before *μά*, the proposition is affirmative.

NOTE 2. Sometimes *μά* is omitted. E. g. Οὐ, τέ, δ' Ὁλυμπός, *no, by this Heaven.*

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. Μὰ τέ, — ἵγαν μὰν οὐδὲ δέ, ιπειδόμεν, *by — I should not believe it.*

§ 172. The accusative is put after the following PREPOSITIONS.

Ἄμφι, *about, around.* Ἄμφὶ δεκάην, *about evening.* Ἄμφὶ αὐτόν, *around him.* So in connection with numerals. Ἄμφὶ τὰ ἑκκατὸδεκαετη γενόμενος, *being about sixteen years old.*

Ἄνα, *on, in, through, throughout, during.* Ἄνα τὸν πόλεμον, *during the war, throughout the war.* Ἄνα στρατόν, *in the army.* Ἄνα μυρίην, *on a tamarisk.*

With numerals it means *at the rate of, a-piece.* Ἄνα πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day.* Αἱά, *through, on account of, in.* Αἱά νῦν ὅρειλα διὰ σέ, *which I now owe on your account.* Αἱά νύκτα, *in the night.* Εἰς, *to, into.* Εἰς Κιλικίαν, *to Cilicia.*

With *numerals* it generally means *about*. *Eἰς τετρακισχιλιούς*, *about four thousand men*.

Frequently *τις* is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Eἰς παιδοτρόπου*, sc. *οἶκον*, *to the teacher's house*.

**Ἐπί*, *upon, against*. **Ἐπὶ θρόνον*, *upon a throne*. **Ἐπ’ αὐτὸν*, *against him*.

Κατά, *according to, in relation to, in, on, near, during*. *Κατὰ τὸν Ὀμηρον*, *according to Homer*. *Κατὰ τὸ σῶμα*, *in relation to the body*. *Κατὰ τὸν πόλεμον*, *during the war*.

Μετά, *after*. *Μετὰ δὲ ταῦτα*, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. *Παρὰ Καμβύσεα*, *to Cambyses*. *Παρὰ ταῦτα*, *besides these*.

After *comparatives* it means *than*. *Γενοιατ’ ἀν καὶ παρὰ τὴν ἐωνιῶν φύσιν ἀμεινονες*, *they might become superior to their nature*.

Περί, *synonymous with ἀμφι*.

Πρός, *to, in respect to, towards*. *Πρὸς πάντας*, *to all men*.

Καλός πρὸς δρόμον, *good in running, or a good racer*.

**Τπέρ*, *over, beyond, against*. **Τπέρ τοὺς ἄλλους*, *over the others*.

**Τπό*, *under, at*. **Τπὸ γῆν*, *under the earth*. **Τπὸ Ιλιον*, *under Ilion*.

**Ως*, *synonymous with τις*. It is always placed before nouns denoting *intelligent objects*.

GENITIVE.

§ 173. A **SUBSTANTIVE** which limits the meaning of another substantive, denoting a different person or thing, is put in the **genitive**. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν Ἰππάρχον θάνατον, *The death of Hipparchus*.

Σκυνθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the **ADNOMINAL GENITIVE**.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts*.

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. *Ἐργον Ἡφαίστου*, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. *Ἡ ἀξρό-ασις τῶν λεγόντων*, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two genitives* denoting different relations. E. g. *Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάληψιν*, *the taking of the whole of Peloponnesus by Pelops*.

§ 174. POSSESSIVE PRONOUNS and adjectives implying *possession*, are frequently followed by a genitive, which is in *apposition* with the genitive *implied* in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἔμον αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here *αὐτοῦ τοῦ ταλαιπώρου* is in apposition with *ἔμον* implied in *ἔμον*.

Γοργείην κεφαλὴν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster*. Here *Γοργείην* is equivalent to the genitive *Ιοργοῦς* with which *πελώρου* is in apposition.

NOTE. Under this head belong the adjectives *τῶις*, *ἴρεις*, *κανέοις*, *οἰκεῖοις*. E. g. *Τοῖς αὐτῶν ιδίοις προσίχειν τὸν νόον*, *to attend to their private affairs*. *Ἴρεις γὰρ οὐτος τῶν κατὰ χθονὸς θεῶν*, *for he is consecrated to the infernal deities*. *Ἐργον κοινὸν Λακεδαιμονίων τι καὶ Ἀθηνίων*, *a work performed by the Lacedæmonians and Athenians in common*. *Α οἰκεῖα τῶν καλῶν βασιλευόντων ιστί*, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be, to belong*, to denote the person or thing to which any thing in any way *BELONGS*. E. g.

Ο παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians*.

Ἄνοιας ἐστὶ τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Είναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are *γίγνομαι*, *εἰμι*, *κυρέω*, *πέφυκα* and *ἔφυ* from *φύω*.

NOTE 1. This genitive is often preceded by the preposition *πρός*. E. g. *Διξιοῦ πρός ἀνδρέας ιστί*, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing *proceeds*. E. g. *Δαρείου καὶ Παρυσάτιδος γίγνονται παιδες δύο*, *of Darius*

rius and Parysatis two children were born, or Darius and Parysatis had two sons. Θυητοῦ πέφυκας πατρός, thou art the offspring of a mortal father.

Sometimes the genitive, in such instances, is preceded by *ἐκ*. E. g. Πατρός ἐκ ταύτου γεγάς, being born of the same father.

NOTE 3. Frequently the adjective *αὗται* or the pronoun *τοις* is to be supplied before this genitive (§ 175). E. g. Ταύται γεγενεῖ, become one of these.

§ 176. The neuter of the article followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

Δεῖ φέγειν τὰ τῶν θεῶν, We must bear what comes from the gods.

Τὸ τοῦ Ὁμήρου, That which Homer says.

NOTE. This idiom gives rise to phrases like the following: Τὰ τῆς ὀργῆς, for *Η ὀργή, anger, wrath.* Τὰ τῆς ἐμπειρίας, for *Η ἐμπειρία, experience.* Τὰ τῶν Θετταλῶν, for *Οἱ Θετταλοί, the Thessalians.* Τὸ τῶν ἐπιθυμιῶν, for *Αἱ ἐπιθυμίαι, desires.*

§ 177. 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Ἐκάστη τῶν πόλεων, Each of the states.

Οὐδεὶς τῶν μειρακιών, No one of the young men.

Πού γῆς; Where on earth?

Ο ἡμισυς τοῦ ἀριθμοῦ, Half the number.

Τὸν πλειστην τῆς στρατιᾶς, The greatest part of the army.

Τῆς μαρτίλης συχνήν, A good deal of coal-dust.

This rule applies to the genitive after numerals (§§ 60 : 61 : 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68–71 : 73 : 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A participle preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. Οἱ καταφυγόντες αὐτῶν, equivalent to *Ἐκείνοι αὐτῶν οἱ κατέφυγον, such of them as escaped.*

Sometimes *ἐκ* is used in such cases. E. g. *Ἐκ τῶν ἀνθρώπων τοῖς εὐ πράττουσι, to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the number, in which the genitive is put.

NOTE 3. The adjectives *δαιμόνιος*, *δῖος*, *τάλας*, *σχίτλιος*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν*, *divine woman*. *Τάλαισα ταρθίσια*, *unfortunate virgin*. *Σχίτλιοι ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσους ἡμέρας, *The middle part of the day*.

Τῆς στρατιῆς τὸ πολλὸν, *The greater part of the army*.

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated part of the barbarians*.

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσημα βοῆς*, for *Ἄσημοι βοῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Οτε δεινότατος σαυτοῦ ταῦτα ἥσθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτῇ ἐωντῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any **VERB**, when the action does not refer to the whole object, but to a **PART** only. E. g.

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians*. But
Πέμπει τοὺς Λυδούς, *He sends the Lydians*.

Τῶν κρεῶν ἔκλεπτον, *I stole some pieces of the meat*.

Ααβόντα τῶν ταιριῶν, *Taking some of the fillets*.

2. Particularly, the genitive is put after **VERBS** signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

Μετέχω θράσεος, *I partake of courage*.

Τῆς δυνάμεως κοινωνοῦσι, *They partake of the power*.

Verbs of this class are *ἀντιάω*, *ἀπολαύω*, *ἀτυχέω*, *ἐπανδρώσωμαι*, *κληρονομέω*, *κοινωνέω*, *κυρέω*, *λαγχάνω*, *μεταλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *όντινυμαι*, *συναίρομαι*, *τυγχάνω*, and some others.

NOTE 1. Sometimes *μίσος*, *part*, is found after *μεταλαγχάνω* and *μετέχω*. E. g. *Μεθίξει τάφου μίσος*, *about to partake of burial*.

Μετέχω is also found with the accusative in which one participates. E. g. *Μετέχεις τὰς Τιας τληγὰς ἔμοι*, *thou didst receive the same number of stripes with me*.

Ἄπολαίω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. Ἀπολαύειν τι, to enjoy any thing. Αγκύσσειν τυχάνειν, hitting the elbow.

Κληρονομία, *inherit*, in some instances takes the accusative of the thing inherited. The name of the person of whom one inherits is put in the genitive, and depends on the thing inherited. E. g. Κληρονομεῖν τὰ πτάμματά τινος, to inherit the possessions of any one. Later authors put even the name of the person in the accusative.

NOTE 2. The genitive in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ων μηδὲν μέρος τοῖς πονηροῖς μέτεστι, in which the wicked do not participate. Οὐκ ψέτο προσήκειν οὐδενὶ ἀρχῆς, he thought that no person ought to rule.

NOTE 3. The preposition ἐξ or ἐκ is sometimes used before this genitive (§ 178. 1). E. g. Δεβάν, ἐκ τῶν, ἀσπίδων, taking some (or one) of the shields.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the genitive. E. g.

Αἴθεσθε τούτον, *Take hold of this man.*

Ἄπτεσθαι αὐτῶν, *To touch them.*

Γεῦσαι τῆς θύρας, *Knock at the door*, literally *Taste of the door.*

Verbs of this class are αἰσθάνομαι, ἀἴω, ἀκούω, ἀκροάομαι, ἄπτομαι, γεύομαι, δράσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, δέω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψαίω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle.*

NOTE 1. Ακούω and its synonyms, and θιγγάνω and ψαίω, are frequently followed by the *accusative*. E. g. Ακούσας ταῦτα, *hearing these things.*

NOTE 2. Frequently ἀκούω and its synonyms take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τέλειδης πυνθάνειν τῶν ὁδοιπόρων, *inquire of the travellers about the man.*

NOTE 3. Γεύω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γεύειν αὐτόν, τινος, *to make him taste of any thing.*

Frequently this verb is followed by *two accusatives*. E. g. Γείσω σε πέντε, *I will give thee wine to taste.*

§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίσθαι, To let this man go.

Ἀγαμέμνων λῆγ' ἔριδος, Agamemnon left off his wrath
Διέσχον ἀλλήλων, They separated from each other.

Verbs of this class are ἀλύσκω, ἀμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἴκω *retreat, ἐκφεύγω, ἐλείπω, λήγω, μεθίημι* commonly μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Παύω σε τούτου, I make thee cease from this.

Τὴν Ασίην διουρέζων τῆς Αιβύνης, Separating Asia from Libya.

Such verbs are ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἴρω, ἐλευθερόω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease, sometimes depends on the preposition ἐκ or ἀπό.* E. g. *Παῦσο, ἐκ παῦων μί, deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἡ πόλις ἔγεμεν, The city was full of poverty.

Κενῶν δοξασμάτων πλήρεις, Full of vain notions.

Τῶν τε θνητῶν ἄλις, Enough of dead persons.

Words of this class are ἄδηρ, ἄλις, ἀμηχανέω, ἀπορέω, ἄτος, ἀφνείός, βριθω, γέμω, δέω and δέομαι, ἐπιδεής, ἐρημος, καθαρός, κενός, μεστός, πένης, πένομαι, πλέω, πλήθω, πλήρης, πλούσιος, σπανίζω, χρήζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάρειν νοσφιεῖς βίου, Thou wilt deprive Paris of life.

Such verbs are ἀποστερέω, ἐρημόω, κενόω, κορόνυμι, μορόω, νοσφιέω, πληπλημι, πληρόω, and some others.

NOTE 1. *Αὐτοῦ* and *χρή* are followed by the *accusative* of a person and the *genitive* of a thing. E. g. *Αὐτόν σε δει προμηθέως*, thou thyself needest a Prometheus. *Τίο σε χρή*, what wantest thou?

NOTE 2. *Δι* sometimes takes the *dative* of the person and the *genitive* of the thing. E. g. *Δεινῶν σοι βούλευμάτων* ζούχε δεῖν πρὸς αὐτόν, it seems that thou must employ profound reasoning against him.

§ 182. VERBS signifying *to remember*, *to forget*, *to admire*, *to contemn*, *to desire*, *to care for*, *to spare*, *to neglect*, *to consider*, *to understand*, are followed by the *genitive*. E. g.

Μέμνησό μου, Remember me.

Ἄγασθαι τῆς ἀρετῆς, To admire virtue.

Μεγάλων ἐπιθυμεῖς, Thou desirest great things.

Verbs of this class are ἄγαμαι, ἀλεγίζω, ἀντιποιέομαι, γλυχομαι, εἰδέναι, ἐμπάζομαι, ἐνθυμέομαι, ἐπιθυμέω, ἐπισταμαι, ἐραμαι, ἐράω, ἐφίεμαι, θαυμάζω, ἴμειρω, καταγελάω, καταφρονέω, κηδόμαι, λατθάνομαι, λιλαιομαι, μιμηγόμαι, μημονεύω, ὀλιγωρίω, ὀρέγομαι, συνίημι, ὑπεροράω, φειδομαι, φρονιζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the *genitive*. E. g. *Φεοντίζοτας τὰ τοιαῦτα*, caring about such things.

NOTE 2. *Μημνήσω* and *ληθάνω* or *ληθω*, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. *Ταίνυσσι, τι οι πατέρες*, and he reminded him of his father. *Ἐκ δι με τάρτων ληθάνει*, and makes me forget all things.

Sometimes *μημνήσω* is followed by two *accusatives*. E. g. *Οι Ἐγεσταῖς ξυμμαχίαιν ἀναμιμνήσκοντις*, *Ἄρναίοις*, the Egestians reminding the Athenians of their alliance.

NOTE 3. *Μίλι*, *it is a care*, *it is a concern*, is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. *Μίλι σοι τούτου*, thou carest for this. (§ 157. N. 8.)

NOTE 4. The *genitive* in connection with some of these verbs sometimes depends on a preposition. E. g. *Παιδὸς πίξε τοῦ ιμοῦ μὴ μητερῶντε* *ἴτι*, as to my son, make no more mention of him. *Περὶ τῶν, λι Αἰγύπτου καὶ λι Σικελίας δύνασθαι φροντίζειν*, to be able to take care of the affairs of Egypt and Sicily.

§ 183. 1. VERBS signifying *to accuse*, *to prosecute*, *to convict*, are followed by the *accusative* denoting the person accused, and the *genitive* denoting the crime. E. g.

Διώξομαι σε δειλίας, I will prosecute you for cowardice.
Κλέωνα δώρων ἐλόντες, Convicting Cleon of bribery.

Verbs of this class are *αἰρέω*, *αἰτίουμαι*, *δικάζω*, *διώχω*, *εἰσάγω*, *καλέομαι*.

REMARK 1. *Φιύμ*, *am accused*, and *ἀλῶναι*, *to be convicted*, are followed only by the genitive. E. g. *Ἀστιβίας φιύγοντα*, *accused of impiety*.
Ἐάν τις ἀλῷ πλεωπῆς, *if any one shall be convicted of theft*.
Αἰτιάσμαι, *accuse*, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition *κατά* are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

Σε αυτοῦ καταδικάζεις θάνατον, Thou condemnest thyself to death.

Such verbs are *καταγιγνώσκω*, *καταδικάζω*, *καταχρέω*, *καταχειροτονέω*, *καταψεύδομαι*, *καταψηφίζομαι*, *κατερεῖν*, *κατηγορέω*.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. *Κατηγορεῖν αὐτοῦ*, *to accuse him*.

NOTE 1. *Κατηγορέω* is sometimes followed by two genitives. E. g. *Παρεπιδέιας αὐτοῦ κατηγορεῖν*, *to indict him for unfaithfully discharging his duties as ambassador*.

NOTE 2. The noun denoting the punishment is sometimes put in the genitive. In classical Greek, however, only *θανάτου* is found in connection with verbs of this sort. E. g. *Θανάτου ὑπαγαγὼ Μιλιτιάδια θίωκι*, *he accused Militiades capitally*.

NOTE 3. *Ἐροχός*, *under sentence*, *guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

‘*Τπεύθυνος*, *guilty*, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin*, *to rule*, *to surpass*, are followed by the genitive. E. g.

Ἄρχε μάχης, *Begin the fight*.

Σπάρτης ἀνάσσων, *Ruling Sparta*.

Πάντων διαπρέπεις, *Thou surpassest all men*.

Verbs of this class are *ἀνάσσω*, *ἀριστεύω*, *ἄρχω*, *βασιλεύω*, *δι-σπόδεω*, *διαπρέπω*, *διαφέρω* *excel*, *ἐπιστατέω*, *καλλιστεύομαι*, *κραίνω*, *κοιρανέω*, *κρατέω*, *περιγίγγομαι*, *περίειμι*, *προέχω*, *προΐσταμαι*, *σημαίνω*, *στρατηγέω*, *τυραννεύω*, *ὑπερβάλλω*, *ὑπερέχω*, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. Τῶν καὶ λαυτοὺς ἀνθρώπων ἀριστεύσαντες is equivalent to Οἱ ἀρισταὶ τῶν καὶ λαυτοὺς ἀνθρώπων ήσαν, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. Κιλίκιον ἀνδρισσον ἀνάσσων, *ruling over the Cilicians*.

NOTE 3. Ἀνάσσων is, in Homer, sometimes followed by the preposition *μετά* with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. Νικᾷ με η ἀρετὴ τῆς ἔχθρας, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are *νικάω*, *προκατακλίνω*, *προκρίνω*, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the genitive. E. g.

Τρέπων ἵππικῆς, *Skilled in horsemanship*.

Ἄρχικός ἀνθρώπων, *Qualified to rule men*.

Adjectives of this class are ἀγνώς, ἀϊδοις, αἴτιος, ἀπαίδευτος, ἔρδις, λυσανδρίς, τριβων. Also many adjectives in ηρίος, ικος, as δηκτηρίος, ἀρχικός, (§§ 131. 1 : 129. 2.) Also many adjectives in ης, ος, μων, as ἀνήκοος, ἀδαιής, δυήμων, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. Τρέπων τὰ τοιάδε, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. ἀνήκοος takes the *genitive* because ἀκούων is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition *μετά*.

§ 186. 1. The genitive is put after ADJECTIVES and ABVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a genitive (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. Χώραν ἔχετε οὐδὲν ἡ τον ἡμῶν ἔντιμον, for Χώραν ἔχετε οὐδὲν ἡτον τῆς χώρας ἡμῶν ἔντιμον, *you have a country not less valuable than ours.*

2. The genitive is put after some positive adjectives and adverbs implying a comparison. E. g. Ἐτέρον τῶν νῦν οὐτων, *other than those who now are.*

Adjectives of this class are ἀλλοῖος, ἀλλοῖς, ἀλλότριος, δεύτερος, διάφορος *different*, ἔτερος, ἡμίολιος, περιπτός. Also numeral adjectives in πλοος or πλαστος (§ 62. 2).

REMARK. Διάφορος and ἀλλότριος are sometimes followed by the dative.

NOTE 2. Ἐναντίος, which commonly is followed by the dative, sometimes takes the genitive. The following example shows, that the idea of comparison lies in this adjective: Τοιναντίον δρῶν, ἡ προσῆκα αὐτῷ παιᾶν, *doing contrary to what he ought to do*, (Aristoph. Plut. 14.)

NOTE 3. Διαφίσω, *differ*, and its derivative διαφίσοντας, *differently*, are followed by the genitive, because they imply a comparison. E. g. Διαφίσει ἀνὴρ τῶν, ἀλλων, ζάων, *man differs from the other animals.*

NOTE 4. Sometimes this genitive depends on ἀντί or περό. E. g. Μείζοντι τῇ τῆς αὐτοῦ τάτας φίλον νομίζει, *he loves another more than his own country.* Οἰσιν ἡ τυραννίς περὶ ιλιυθίγινος ἡστεραστέτερον, *to whom tyranny was more welcome than liberty.*

NOTE 5. When the conjunction ἢ, *than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. Μέλλεις ἐπ' ἄνδρας στρατεύεσθαι ἀμείνονας ἢ Σκύθας, *thou art about to march against men superior to the Scythians.* Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἡ τον ἔξεστιν ἢ τοῖς ιδιώταις, *the kings of the Lacedæmonians have less power to do harm than private individuals.*

NOTE 6. Sometimes the nominative is used after ἢ, the context determining its verb. E. g. Τοῖς νεανίοις καὶ μᾶλλον ἀκμάζοντις ἢ ογά, παρειῶν, sc. ἀκμάζω, *I advise the young who are more vigorous than I am.* Ἡμῶν ἀμείνον, ἢ ικετίνοι, τὸ μίλλον προσορμίναν, sc. προσοργῶνται, *we foreseeing the future better than they.*

§ 187. 1. The genitive is often used to denote that *on account of* which any thing takes place. E. g.

Σηλῶ σε τῆς εὐβούλιας, *I admire you for your wisdom.*

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Οροπίνων δεδομένης φεδοῦσσι, *They are jealous of your city, on account of the land given to you by the Oropians.*

2. The genitive, with or without an interjection, is used in *exclamations*. E. g. Ὡς Πόσειδον, τοῦ μάκρους, *Neptune, what a length!* Καὶ τις εἰδε πώποτε βοῦς κριθαρίτας; τῶν ἀλαζονευμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μή με γούνων γουνάζεο, μεδὲ τοκήων, *do not entreat me by my knees, nor by my parents.* Frequently the preposition *ὑπέρ*, *ἀντὶ*, or *πρός*, is placed before this genitive.

4. Sometimes the genitive, in connection with a *passive* form, denotes the *subject* of the action. E. g. Πληγεὶς θυγατρὸς τῆς ἐμῆς ὑπέρ κάρα, *being struck in the head by my daughter.*

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πρῆσαι πυρὸς δητοιο θύρετρα, *to burn the gates with burning fire.*

§ 188. 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

Ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring*, in other words, *Having no sons.*

Ἄλλα νῦν τὸν γε θεοὶ βλάπτονται κελεύθον, *But the gods now injure him in respect to his way*, that is, hinder him.

Ἐοῦσαν ἡδη ἀνδρὸς ὥραλην, *Being now of the right age to be married.*

2. The genitive is used to limit the meaning of the following **ADVERBS**: ἄγχι or ἄγχοῦ, ἄνω, δίχα, ἔγγύς, ἐκάς, ἵθυ or ἵθυς, ἐκταρ, κατάπιν, κάτω, κρύψα, λιθρα, πέλας, πλησον, πόρφω, πρόσω, τηλοῦ, τηλόθετ, and some others. E. g. Ἐγγύς τιρος, *near any thing.*

NOTE. "Ἐχω and ἔχω, limited by an adverb, are often followed by the genitive. E. g. Ως ἔχει τάχειον, *as fast as he could run.* Εἰ ἔχει τίποι, *to be well off as to property.*

3. The genitive is put after verbs denoting *to take aim at*, *to rush against*, *to throw at*. E. g. Ἐστοχάζετο τοῦ μετρητοῦ, *he was taking aim at the stripling.* Ὁϊστενσον Μενελάου, *shoot an arrow at Meneläus.* Αὐτοῖο τιτύσκετο, *he took aim at him.*

§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιεονται ἀγάλματα, Statues are made of brass.
Πινοῦ ποιητὴν, Made of ox-hide.

NOTE. The prepositions *τι*, *δι*, are often used before the genitive. E. g.
Εμπατεὶς τὸ δύλιον πεποιημένα, garments made of cotton cloth.

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Πρειονται τὰς γυναικας παρὰ τῶν γονέων χρημάτων μεγάλων, They buy their wives of their parents for much money.

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγαθ' οἱ θεοι, The gods sell to us every good thing for labor.

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. *Ἄταρε τί χρέος ἔβαι μι μιτὰ τὸν Πασίαν; Τρισ μιτὶ διφείσκον, Then what debt came upon me next to Pasias's? Three mince for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. *Οινίζονται, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴρων εἰδήφη, they bought wine, some for brass, others for bright iron.*

2. *Ἄξιος, ἀξιως, and ἀνητός* are followed by the genitive. E. g. *Σπουδῆς ἀξια, deserving serious consideration.*

NOTE 3. *Ἄξιος* is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb *ἀξιώω, think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. *Ἄξιοῦσιν αὐτὸν μεγαλων, they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, They feed in the night.

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. *Ποιον χρόνον πεπόρθηται πόλις; how long since the city has been taken?* *Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδεδήμηκεν, he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. *Τριάκοντα ἡμέρων ἀπὸ ταύτης τῆς ἡμέρας, within thirty days from this day.*

Sometimes the adverb ἐντός accompanies this genitive. E. g. *Ἐντός οὐ πολλοῦ χρόνου, within a short time.*

§ 192. A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, These things were done when Conon was general. Here the genitive denotes the time when *ταῦτ' ἐπράχθη*.

Τελευτήσαντος Ἀλυάττεω, ἐξεδέσατο τὴν βασιληῖην Κροῖσος, After the death of Alyattes, Cræsus received the kingdom.

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle *δι* is wanting. E. g. *Ω, διφηγμέναι, who being leaders, where διταν must be supplied.*

NOTE 2. Frequently *ώς, ὥσπερ, ὥστε, ὅτε, οἷα, that, as if, inasmuch as, on the supposition that,* stand before this genitive. E. g.

Ὦ οἱ ὥδ' ἔχόντων τῶν δ' ἐπιστασθαί σε χρή, Thou must know that these things are so.

REMARK 2. Instead of the genitive, the accusative is often used in connection with the abovementioned particles. E. g. *Οὐχ ἔβει λίγων τάδ', ἀλλ' ίντερ δις ταρά, τα νῦν, I do not say these things out of wantonness, but because I believe that he is near us.* *Ως ίξε, ήδη τοιεῖν αὐτοῖς, οὐ τι ἀν βούλευται, inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is not expressed (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. *Τοντός πολλῶ, it raining heavily, which in the indicative is "Τει πολλῶ, it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with *ὅτι, that.* (§ 159. 1.) E. g. *Σαφῶς δηλώθεντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, κ. τ. λ., it being quite apparent, that in the ships of the Greeks, &c.,* which in the indicative is *Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, κ. τ. λ., the subject of which is ὅτι ἐν ταῖς, κ. τ. λ.*

In such instances, the genitive plural is sometimes used. E. g. *Εἰσαγγελθέντων ὅτι Φοινισσαι νῆες ἐπ' αὐτοῖς ἐπίπλεον, it being announced that Phænician ships were sailing against them, where, however, the plural νῆες may be said to affect the participle.*

NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the genitive absolute. For examples, see above (§ 168. N. 2.).

§ 193. Frequently the genitive answers to the question WHERE? E. g. *Οὐκ Ἀργεος ἦσεν*; *was he not in Argos?* *Λατᾶς χειρὸς οἰκοῦσι Χάλυβες*, *on the left hand dwell the Chalybes.*

§ 194. The genitive is put after the following PREPOSITIONS.

Ἄμφι, synonymous with περὶ.

Ἄνευ, without. Ἄνευ ἐθεν, without him.

Ἄντι, instead of, for. Ἄντι ἵματον ἔχειν φάνες, to have a rag instead of a garment. Ἄντι ποτας αἰτιας; for what reason.

It is often used in comparisons with respect to value.

Τυναῖχός ἂρ ἀντὶ τίτιν, you are now equivalent to a woman. (See also § 186. N. 4.)

Ἀπό, from. Ἀπὸ Ἡλιον πόλιος, from Heliopolis. In general this preposition denotes motion from one place to another.

Ἀτερ, synonymous with ἄνευ.

Ἄχρις or ἄχρι, until. Ἄχρι κυριεος, till evening.

Διά, through, by means of, with the assistance of, in. Διὰ τῆς πόλεως, through the city. Διὰ νυκτός, in (or during) the night.

Ἐνεκα, on account of, for the sake of, in respect of, as to. Τοῦ ἐπαινεῖσθαι ἐνεκα, for the sake of being praised. Παῖδα τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἰνεκεν προσδόκα τοι ἀποροστήσειν, so far as his guardian is concerned, expect thy son to return safe.

Ἐξ or ἐξ, out of, from, of. Ἐξ τῆς οἰκιας, from the house.

In connection with *passive* forms it is equivalent to ὑπό, by. Τὰ λεχθέντα ἐξ Ἀλεξάνδρου, the words spoken by Alexander.

Ἐπι, on, upon, to, during. Ἐπὶ τῶν κεφαλῶν, upon their heads. Ἐπὶ Σάρδεων, to Sardes. Ἐπὶ ἄρχοντος Εὐθύκλεον, during the archonship of Euthycles, or when Euthycles was archon.

Κατά, against, down from, on, upon. Κατ' ἐμοῦ, against me.

Μετά, with, together with. Μετὰ τῶν πατέων, with my children.

Μέχρις or μέχρι, until, as far as. Μέχρι τούτου, until this time.

Παρά, *from, of.* *Χρυσον παρὰ σοῦ λαβών*, *receiving gold from thee.*

Περὶ, *concerning, about, in respect to.* *Περὶ Ἀθηνῶν*, *about Athens.*

Πλήν, *except.*

Πρό, *before, in preference to.* *Πρὸ θυρῶν*, *before the doors.*

Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὅτιῶν ἄλλο παθέσσιν ἔστι, *it is better for us to suffer any thing else than these evils.* (§ 186. N. 4.)

Πρός, *of, for, on the side of.* *Πρὸς πατρὸς τυμβωρύχος*, *a tomb-breaker on his father's side.* *Πρὸς τῶν ἔχοντων*, *in behalf of the rich.*

So in protestations, *Σὲ πρὸς τοῦ σοῦ τέκνου ἵκνοῦμαι, I beseech thee by thy child.*

In connection with passive forms it is equivalent to *ὑπό, by.* *Ἐθέλων μαθέσσιν τὸ ποιεύμενον πρὸς Λακεδαιμονίων*, *wishing to know that which was done by the Lacedæmonians.*

Τπέρ, *over, above, in behalf of, for the sake of.* *Τπέρ ἡμῶν πορευόμενος*, *passing over us.* *Τὰ ἵερὰ τὰ θυόμενα ὑπέρ τῆς πόλεως*, *the victims offered in behalf of the city.* *Αλσοῦν ὑπέρ ψυχῆς, I beseech thee by thy life.*

Τπό, *under.* *Τφ ἄρματος*, *under the car.* In connection with passive verbs, *by.* *Προσκυνούμενος ἥδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν*, *being now saluted as king by his attendants.*

DATIVE.

§ 195. 1. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying *resemblance, union, approach.* E. g.

Ἔικλος Διὶ, Resembling Jupiter.

Λακεδαιμονίοις διαμάχεσθαι, To fight with the Lacedæmonians.

Words of this class are *ἀδελφός resembling*, *ἀκολοθέω, ἀκόλουθος*, *ἄμα, ἀτάλατος, διαγωνίζομαι, διαδέχομαι, διαλέγομαι, εἰκότως, εἰκὼ look like, resemble, ἔπομαι, ἔριζω, ἔκελος, ἔνος, ἔνως, μάχομαι, ὄμος* and its compounds and derivatives, *παλαίω, παραπλήσιος, πλησίος, πολεμέω, ὕστερτως*, and many others. Add to these the adverbs *ἄγχοῦ, ἔγγύς, πέλας*, which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτει προσέμιξε δεσπότην*, *he led his master to victory.*

Such verbs are *εἰκάζω*, *μίγνυμι*, *όμοιόω*, and some others.

NOTE 1. The adjectives *ἴμιος* and *ἀδιλός*, and those compounded with *σύν* and *ἴμιος*, are sometimes followed by the *genitive* (§ 188). *Kακός*, *common*, which usually takes the *dative*, is followed by the *genitive*, when it implies *possession*, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *όμοιος*, is the same as that with which *ἴσος* or *όμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the *dative*. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖατι*, for *Κόμαι ὁμοῖα τοῖς κόμαις τῶν Χαρίτων*, *hair resembling that of the Graces*. *Οὐ μετέχει τὰς ἴσας πληγὰς ἐμοὶ*, *thou didst not receive the same number of stripes with me.*

NOTE 3. The pronoun *ὁ αὐτός*, *the same*, (§ 144. 3,) is often followed by the *dative*. In general, however, the *dative*, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the *dative*, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἔκεινοις πράττομεν*, *we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*, and *ἔκεινοις* to the *doers*.

NOTE 4. *Ἐτι* sometimes imitates *ἰ εἰδέ*. E. g. “*Ος ἡμεὶ μιᾶς ιγινεῖ*” in *ματίρες*, *who proceeded from the same mother as I.*

§ 196. 1. The *dative* is used to denote that to which the quality of an **ADJECTIVE** or **ADVERB** is directed. E. g.

Ποθεῖνος τοῖς φίλοις, *Dear to his friends.*

Ἐχθροῖς θεοῖς, *Most hateful to the gods.*

Adjectives of this class are *ἀγαθός*, *αἰσχρός*, *ἐναντίος*, *εὐχρηστός*, *ἐχθρός*, *ἡδύς*, *καλός*, *ποθειός*, *φράδιος*, *φῦλος*, *χαλεπός*, and many others.

2. The *dative* is used after **VERBS**, to denote the object *to* or *for* which any thing is done. E. g.

Βοηθεῖν τῇ πάτρᾳ, *To aid the country.*

Τοῖς θανοῦσι πλούτος οὐδὲν ὠφελεῖ, *Wealth in no way benefits the dead.*

Αυματινομένη τῷ νεκρῷ, *Abusing the dead body.*

Μηχαὶ εἶναι μοι δοκεῖς, *Thou seemest to me to be pale.*

This rule applies also to the *dative* after **IMPERSONAL VERBS** (§ 159. N. 1, 2). E. g. *Ισχεῖ μοι*, *it seems to me*

Verbs of this class are ἀλεῖω, ἀνδάνω, ἀρέσκω, ἀρήγω, ἀρ-
μόσσω, βοηθέω, δοκέω, εἴκω *yield*, ἐροχλέω, ἐπαρκέω, ἐπικυνφέω,
ἐπιτέλλομαι, κατακούω, λατρεύω, λυματνομαι, λυσιτελέω, λεβάσσομαι,
μέμφομαι, παρεγγυάω, πείθομαι, πρέπω, προστάσσω, συμφέρω,
τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χα-
ρέζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Téllω παῖδες ἡσαν καλοὶ τε καγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the dative after *εἰναι*, *γιγνεσθαι*, is often accompanied by a participle signifying *willing*, *being pleased*, *expecting*. E. g. *Oἱ Κροτωνιάται εἴπον, οὐκ ἂν σφιστεούντο μένοις εἰναι*; *the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are *βουλόμενος*, *έλπόμενος*, *ηδόμενος*, *θέλων*, *προσδεχόμενος*. Add to these the adjective *ἄκων*.

Verbs signifying *to come* sometimes imitate *εἰναι*. E. g. *Ιγγνώσκω δ' ὡς σφῶν εἰελδομένοισιν ικάνω*, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the *accusative* of the immediate, and the *dative* of the remote, object. E. g.

Ἄλδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as *μεταδίδωμι*) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS *οἴ*, *ὦ*, *ἰώ*, and *οὐαί*. E. g. *Οἴ μοι, woe is me.*

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δῆ, *As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἵόντι ἀνατές ἔστι τὸ χωρον, to a person going up from the city Elephantine the country appears steep.

NOTE 1. This dative is often preceded by the particle ὡς. E. g. Ἐπειπερ εἰ γενναῖος ὡς ἵδόντι, since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.

Hence the phrase οὐς ἔμοι, or οὐς γ' ἔμοι, in my opinion. E. g. Κρέων ἦν ζηλωτὸς, ὡς ἔμοι, ποτί, Creon was once, in my opinion, in an enviable condition.

NOTE 2. Frequently the dative of the personal pronoun is apparently *superfluous*. E. g. Εἰπέμεναλ μοι, Τρωες, ἀγανοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ γονίμεναι, O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail, where *μοι* might have been omitted without any essential injury to the sense. Άλλα σ' ἐς Ἡλίσιον πεδίον ἀθάνατοι πέμψουσιν, οὐνεκ' ἔχεις Ἐλένην, καὶ σφιν γαμβρὸς Διός ἔσσι, but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter, where the dative *σφίν*, referring to ἀθάνατοι, implies that the person, to whom *σι* refers, is a favorite of the gods.

2. The dative is often used to *limit* any word or expression. E. g.

Αννατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, Becoming strong both in body and soul. Here the dative denotes that in which they became strong.

Ἐρχετη ἐπέκαστο, He was eminent with the spear.

NOTE 3. The dative is put after *comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογιμῷ ἢ Ἑλλὰς γέγονε ἀσθενεστέρη, Greece has become weaker by one distinguished city.

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θῆβαισιν ἄναξ, King of Thebes.

Δόσις ἀνθώποισιν, A gift to men. Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause*, *manner*, *means*, and *instrument*. E. g.

Toῖς πεπραγμένοις αἰσχυνόμενοι, Being ashamed of their past acts.

Δρόμῳ ἔντο ἐς τοὺς βαρβάρους, They went running against the barbarians.

Τῷ σώματι ἔργαζόμενος, Working with his body.

NOTE 1. The dative after the verb *χράομαι, avail myself, use*, and its compounds, may be referred to this head. E. g. *Χρώμεθα αὐτῷ, we use it.*

NOTE 2. This dative sometimes depends on *ἰ, εὖ, δέ*. E. g. *Ίδος· ί, θυμασία, seeing with my eyes. Ήττα χειρί, δέτι Αἰνίας δαμείν, that he might fall by the hands of Aeneas.*

§ 199. The dative is used to denote that by which any thing is *accompañied*. E. g. *Ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὄπλιταις καὶ τῶν ἔνυμμάχων μυρίοις, they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: *ἱππεύς, ναῦς, ὄπλιτης, πεζός, πελταστής, στόλος, στρατιώτης, στρατός*.

NOTE 1. This dative is frequently accompanied by the dative of *αὐτός*. E. g. *Τριήρεις αὐτοῖς πληρώμασι διερθάρησαν, galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. *Ἐλεγον αὐτὸν ὑπορηῆσαι πάσας αὐτῇ σύν πόλι, they said that he burned them all together with the city.*

§ 200. 1. Frequently the dative, in connection with a *passive* form, denotes the *agent* of the action. E. g.

Προσπόλοις φυλάσσεται, He is taken care of by the servants, the active construction of which is Πρόσπολοι φυλάσσουσιν αὐτόν, The servants are taking care of him, (§ 163. 1.)

Δοιοῖσι κασιγνήτοισι δαμέντε, Being slain by two brothers.

NOTE 1. The preposition *δέ* is often used before this dative. E. g. *Οἱ ἦτε Τυδεῖδη πυκιναὶ πλούσιοι φάλαγγες Τράπαι, thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after *verbal adjectives* in *τος* and *τεος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. *Εἴπερ τιμᾶσθαι βούλει, ὡφελητέα σοι ἡ πόλις ἔστιν, if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in *τεος* is equivalent to *δαι* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ηττητέα ήμιν*, *we must never be conquered by women*, where *ηττητέα ήμιν* is equivalent to *δεῖ ήμᾶς ηττᾶσθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive *implied* in the verbal adjective (§ 159. N. 1.) E. g. *Οὐτε μισθοφορητέον ἄλλους η τοὺς στρατευομένους*, *nor must others, than those who, serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

Ταύτη τῇ ήμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, *The king did not fight on that day*.

NOTE 1. Sometimes this dative depends on *in*. E. g. *Τῇ ία θραστι*, *on this day, to-day*.

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυα ἐπεις τὸ θέτρον*, *when Phrynicus wrote a play, entitled, The Capture of Miletus, and acted it, the spectators wept*.

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ήμεν*, *when we were at Marathon, we pursued (the enemy)*.

§ 203. The dative is put after the following PREPOSITIONS:

· *Ἄμφι*, *about, on, concerning*. E. g. *Ἄμφὶ πλευραῖς*, *about the sides*. *Ἄμφὶ τραπέζαις*, *on the tables*. *Ἄμφὶ γυναιξὶ*, *about (that is, for the sake of) a woman*.

Ἄντα, *upon, only in the poets*.

Ἐν, *in, at*. E. g. *Ἐν τούτῳ τῷ τόπῳ*, *in this place*.

Sometimes *ἐν* is found before a genitive, the noun, to which it belongs, being understood. E. g. *Ἐν Αἰδον*, *sc. δόμοις*, *in the palaces of Hades*, simply *in Hades*.

Ἐπι, *upon, on account of, on condition that*. *Ἐπὶ τῷ γελᾶς*; *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπὶ ἄριστον καλῶ*, *on this condition I invite the ambassadors to dinner*.

Μετά, among, with, only in the poets. Ὁφρ' εῦ εἰδῶ, δύσσον
ἔγώ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι, *that I may well
know, how much I am the most unhonored goddess of
all.*

Παρά, at, by the side of, with. Παρὰ σοι, *with thee, at thy
house.*

Περὶ, about, on account of, for. Περὶ ξιφει, *about (on)
the sword.* Περὶ γὰρ διε ποιμένι λαῶν, *for he feared
for the shepherd of the people.*

Πρός, with, in addition to. Πρὸς σοι, *with thee.* Πρὸς
τούτοις, *in addition to these things.*

Σὺν, with, by means of. Σὺν σοι, *with thee.* Σὺν μάχαις,
by means of battles.

Τπό, under. Τπό τοῖς δυναμένοισιν ὡν, *being under the
powerful.*

In connection with *passive verbs*, ὑπό means *by.* Τπό
Τυδειδη κλονίοντο φάλαγγες, *the ranks were routed by
Tydides.*

VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

*Εἴκε, Διὸς θύγατρος, πολέμου, Depart, daughter of Jupiter,
from war.*

2. The vocative is often put after the **INTERJECTIONS** ὦ, οὐ. E. g. οὐ Αχιλεῦ, *O Achilles.*

VOICES.

ACTIVE.

§ 205. 1. The active voice comprises the greater number of *transitive* or *active*, and *intransitive* or *neuter*, verbs. E. g. κόπτω, *cut*; τρέχω, *run*.

NOTE 1. The *accusative* of the *reflexive pronoun* is frequently omitted; in which case the verb has the appearance of an *intransitive verb*. E. g. ἐλαύνω sc. ἐμαυτόν, *impel myself, proceed, march.*

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

ΑΛΙΣΚΩ, *capture*, ἀλισκομαι, *am captured*, ἀλισκωται, *have been captured*.
βρυχάομαι, *roar*; **βέβρυχα**, *roar*.
ΓΙΓΝΩΣΚΩ, *produce*, γίγνομαι, *am produced*, *become*, γεγονα, *am*.
δαίω (transitive), *burn*, δαιομαι (intransitive), *burn*, δέδηται, *burn*.
ΔΙΔΩ, *teach*, δέδασαι; *have learned*.
δίρχομαι, *see*, δέδορκα, *see*.
ἔγειρω, *raise*, ἔγειρομαι, *raise myself*, *rise*, ἔγειρησα, *am awake*. But the first perfect ἔγγειρκα means *have raised*.
ἔριπω, *demolish*, ἔρηριπα, *am demolished*.
ἴστημι, *cause to stand*, ἴσταμαι, *cause myself to stand*, *stand*, ἴστηκα, *stand*. But the later form ἴστακα means *have placed*.
κεύθω (transitive), *hide*, κέκευθα (intransitive), *hide*.
χήδω, *afflict*, χήδομαι, *care for*, κέκηδα, *care for*.
μαίνω, *madden*, μαίνομαι, *am mad*, *rave*.
μηκάομαι, *bleat*, μέμηκα, *bleat*.
μυκάομαι, *bellow*, μέμυκα, *bellow*.

οἴγω, *open*, οἴγομαι, *am opened*, ἔωγα, *stand open*. But the first perfect ἔωχα means *have opened*.
όλλυμι, *destroy*, ολλυμαι, *perish*, ολωλα, *have perished*. But the first perfect ολώλεκεται means *have destroyed*.
ὄργυμι, *rouse*, οργυμαι, *rise*, ορωρα, *have arisen*.
πειθω, *persuade*, πειθομαι, *am persuaded*, πέποιθα, *confide in*, *trust*.
πήγνυμι, *fix*, πήγνυμαι, *am fixed*, πέπηγα, *stand fast*.
φέγνυμι, *tear*, ἔφέωγα, *am torn to pieces*.
σβίννυμι, *extinguish*, σβίννυμαι, *am extinguished*, ἔσβηκα, *am extinguished*.
σήπω (transitive), *to rot*, σήπομαι (intransitive), *to rot*, σίσηπα, *to be rotten*.
σκέλλω, *cause to wither*, σκέλλομαι (intransitive), *wither*, ἔσκληκα, *am withered*.
τήκω (transitive), *melt*, τήκομαι (intransitive), *melt*, τέτηκα, *am melted*.
φαινω, *make appear*, φαινομαι, *appear*, πεφηνα, *have appeared*.
φύω, *produce*, φύομαι, *am produced*, πέφυκα, *peφυνα*, *am*.

REMARK. Sometimes the perfects *τίτληγα*, from *τίλλεσθαι*, and *τρέξα*, from *τρέπεσθαι*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, *transitive*, *do*, *has 1 perf.* *πέπραχα*, *have done*; but *πράσσω*, *intransitive*, *am* or *do*, *has 2 perf.* *πίπραγα*.

NOTE 4. The second aorist active of the following verbs takes the signification of the *passive* or *middle*.

ἌΛΙΣΚΩ, ἀλλοκομαι, έάλων, was captured.	μυκάομαι, ἔμυκον, <i>bellowed</i> .
δέρκομαι, ἔδρακον, <i>saw</i> .	σβέννυμι, σβέννυμαι, ἔσβην, <i>extinguished</i> .
ἔρεικω (transitive), <i>break</i> , ἔρικον (intransitive), <i>broke</i> .	σκέλλω, σκέλλομαι, ἔσκλην, <i>withered</i> .
ἔρειπω, ἔρειπομαι, ἔριπον, <i>fell down</i> .	φύω, φύομαι, ἔφυν, <i>was produced</i> , <i>am</i> . But the first aorist ἔφυσα means <i>I produced</i> .
ἴστημι, ἴσταμαι, ἔστην, <i>stood</i> .	
μηκάομαι, ἔμακον, <i>bleated</i> .	

2. *Causative verbs*, that is, verbs signifying *to cause (one) to do any thing*, belong to the active voice. E. g. γεύω, *cause to taste*; μιμήσκω, *cause to remember, remind*.

PASSIVE.

§ 206. 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes genitive in the passive, and depends on ὑπό, παρά, πρός, or ἐξ. E. g.

Ἡμεῖς ἐξαπατῶμεθα ὑπὸ τῶν πρεσβεων, *We are completely deceived by the ambassadors.* The active construction of this example would be Οἱ πρεσβεῖς ἐξαπατῶσιν ἡμᾶς, *The ambassadors are completely deceiving us.*

2. The *dative* without a preposition is often used instead of the genitive with ὑπό, particularly in connection with the *perfect* and *pluperfect passive*. E. g.

Ἐξηγήσα ταῦτα τῷ Εὐθυδήμῳ, *These things had been said by Euthydēmus*, equivalent to Εἰρήκει ταῦτα ὁ Εὐθύδημος, *Euthydēmus had said these things*.

REMARK. The context will determine whether a dative in connection with a passive verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

Τρὸς Διὸς ἵπποσύνας ἐδιδάχθης, *Thou wast taught horsemanship by Jove*, the active construction of which would be Οἱ Ζεὺς ἵπποσύνας σε ἐδιδάξει, *Jove taught thee horsemanship*, (§ 165.)

Εἴργεται τῶν νομίμων ὑπό τυνος, He is deprived of privileges by somebody, the active construction of which would be *Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges*, (§ 180. 2.)

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκ εἰνος κατεψηφίσθη, he was condemned*, (§ 183. 2.) *Οἱ Λακεδαιμονίους ἀπιστοῦνται ὑπὸ πάντων Πελοποννήσιων, the Lacedæmonians are distrusted by all the Peloponnesians*, the active construction of which would be *Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις*, (§ 196. 2.)

NOTE 2. The *aorist passive* frequently has the signification of the *aorist middle*. In such cases the aorist middle is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver, ἀπηλλάγην, delivered myself, not was delivered.*

MIDDLE.

§ 207. 1. The middle is often equivalent to the *active* followed by the *accusative* of the *reflexive* pronoun. E. g.

νίπτομαι equivalent to *νίπτω ἡμαντόν, wash myself.*

So *ἀγάλλομαι, ἀναρτάμαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούμαι, ἐνράσσομαι, περαιώμαι, παρασκευάζομαι*, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass*, of which the active construction would be *Ἐνδύει ἑαυτὸν τὸν θώρακα*, (§ 165.)

NOTE 1. The *accusative* after *κιέρομαι, περαιώμαι, φοβέομαι*, and some others, is properly speaking *synecdochical* (§ 167).

NOTE 2. Some middle verbs of this class (§ 207, 1) have apparently become *intransitive*. E. g. *ἴλπω, cause to hope, ίλπομαι, cause myself to hope, simply hope; πλάζω, cause to wander, πλάζομαι, cause myself to wander, simply wander.*

2. Very frequently the middle is equivalent to the *active* followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.

But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*

Παρασκευάζομαι τι, I prepare something for myself.

But *Παρασκευάζω τι, I prepare something for somebody.*

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

Χρύσης ἥλθε λυσόμενος θύγατρα, Chryses came in order to ransom his own daughter.

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. *Γίγεμασι λιμανεῖ ταῦτα, I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. *λοιδορούμεθα* equivalent to *λοιδορούμεν ἀλλήλοις, we are reviling one another*; but *λοιδορούμεθα*, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

Ἐδιδαξάμην σε, I caused thee to be taught, I have given thee an education. But Ἐδίδαξά σε, I taught thee.

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. *ἰδέσθαται*, in Homer, is equivalent to *ἰδεῖν, to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. *θαυμάζω, admire, θαυμάσομαι, shall admire, not shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: *ἀγνοέω, ἄδω, ἀκούω, ἀμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βατίω, βιόω, βλάσκω, βοάω, γελάω, γηράσκω, γιγνώσκω, δάκρυω, δαρδάνω, ΔΕΙΣΙ, διδράσκω, ΔΡΑΜΩ, ἔγκωμισάω, ΕΙΔΩ, εἰμι απ, ΕΛΕΤΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω run, θηράω, θηρεύω, θιγάνω, θνήσκω, θράσκω, κάμνω, κιχάνω, κλαίω, κλεπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω swim, οἰμώζω, ὅμνυμι, ΟΙΣΩ, οὐρέω, παίζω, πάσχω, πηδάω, πίπιω, πλέω, πνέω, πνίγω, φέω flow, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τιθάζω, φεύγω, χείζω, χωρέω, and some others.*

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. *ἀφελέω, benefit, ἀφελήσομαι, shall be benefited, not shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive : ἀδεκέω, ἀπιλλάσσω, βλάπιω, γημανέω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λείω, *leave*, ήλετόμην, *was left*, not *left myself*.

DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθην, is a deponent passive.
ἔργαζομαι, *work*, εἰργασάμην, is a deponent middle.

NOTE 1. Some deponents have both the aorist passive and the aorist middle. E. g. δύναμαι, *am able*, ἀδύναθην, in Homer ἀδύναθην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἤργαζομαι, *work*, perf. εἰργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the aorist middle follows the present. E. g. καταψήφιζομαι, *condemn*, καταψήφισθην, *was condemned*, κατιψηφισάμην, *condemned*.

TENSES.

PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The *PRESENT INDICATIVE* expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued action*. Its time in this case is determined by the context. E. g. Ἡκούσα ὅτι Περικλῆς πολλὰς ἐπωδάς ἐπίστατο, ἃς ἐπάδων τῇ πόλει ἐποιεῖ αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παῖς εἰ κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where *παλει*, *τιτρώσκει*, stand for *ἔπαισε*, *ἔτρωσε*.

NOTE 2. The *present* of *ἴσω* has the force of the *perfect*, *have come*. The *imperfect* of this verb has the force of the *pluperfect*, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. ἄμα regularly means *shall go*, and sometimes *am going*.

2. The **PERFECT** in all the moods and in the participle expresses an action which is now completed. E. g. γέγραψα, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the *pluperfect* has the signification of the *imperfect*. E. g. εἴκω, *seem*, ἔοικα, *seem*.

Verbs, of which the *perfect* has the signification of the *present*, are ἀγνυμι, ἀνοιγω, ἀνάγω, βρυχάομαι, γίγνομαι, ΓΩΝΩ, δαίω *burn*, ΔΕΙΩ, δέρκομαι, ἐγείρω (only the 2 perf.), ἔθω, ΕΙΔΩ, εἴκω, ἔλπω, ἴστημι, κλαίω, κράζω, κτάομαι, λάσκω, μάω, μαίνω, μέλω, μηκάομαι, μιμνήσκω, μυκάομαι, πειθω (only the 2 perf.), φήγγυμι, φάντημι, τρίζω, φύω.

NOTE 5. The *perfect* is sometimes used for the *present* to express a *customary* action. E. g. Ὁ κρατῶν ἄμμα πάντα συνήρεται, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. Ὁ λαλάς, εἴ τοι ταῦτ' ἤρσομαι πάλω, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the *perfect* has the signification of the *present* (§ 209. N. 4). E. g. Κράζω, κέκραγα, κέκραχθι *cry out*; μιμνήσκω, μιμνημαι, μέμνησο *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. Ταῦτα μὲν οὐν πεπαῖσθω ὑμῖν, *now you have had sport enough, or let there be no more joking about this*.

3. The **PLUPERFECT** expresses an action which was completed in past time. E. g. ἐγέραψεν, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) βαθέσθη for ἰβαλε, from βέλλω, *strike*; (Il. 9, 671) διδίχθη, *they welcomed*, from δίχωμαι. See also above (§ 209. N. 4.)

4. The **FUTURE** in all the moods and in the participle expresses an action or event which will take place. E. g. γράψω, *I shall or will write*.

NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις γομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶραι, *you will probably say, that this is considered as the business of a child.*

IMPERFECT.

§ 210. The imperfect expresses a *continued past action*. E. g. ἔγραφον, *I was writing*, not simply *I wrote*.

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἐμισθεῦτο τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary action*. E. g. Τοὺς πολίτας μεθ' ὄπλων ἔξεπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλέης κεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακά ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The *imperfect* ἔν, (from εἴμι) sometimes stands for *ἴστι*. E. g. Κύπρης σὺν ἦρ' ἔν, Ήστις, *Cypris then is not a goddess (as we thought).*

THIRD FUTURE PASSIVE.

§ 211. The third future passive expresses a completed action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἔγγράφω, ἔγγεγράψομαι *I shall remain enrolled*, implying that *I have already been enrolled*.

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. πάσμα, πίκνημα, πιπάσμα *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δέω, *bind*, δεδίσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. πέλσω, πιπάξεται *it shall immediately be done.*

AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past action*, without any reference to

another action. It simply narrates that which took place. E. g. *ἔγραψα, I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its time being determined by the context. E. g. *Περὶ πλεονος ἐποιήσατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δῆμῳ παρὰ τὸ δίκαιον, he thought more of being just than of pleasing the multitude at the expense of justice.*

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist indicative* and *participle* where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238-9) *Κατάβηθ' ὡς ἐμὲ, ἵνα μὲν ἔκδιδάξῃς, ὡν περ οὐνεκ' ἐλήλυνθα. ΣΩΚ. Ἡλθεῖς δὲ κατὰ τι; Come down to me, to teach me those things for which I have come. Soc. What have you come for? where ἤλθεις is parallel with ἐλήλυνθα.*

NOTE 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. *Ἄλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μαρτύνοντιν οἱ σοφοι. Παρὰ μὲν οὖν φίλον οὐ μάθοις ἀν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it.*

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. *Ἄπωλόμεσθ' ἄρε, εἰ κακὸν προσολομεν νέον παλαιῷ, then we are undone, if we add a new evil to an old one.*

NOTE 4. The aorist of the verbs *ἀπειπέντε, despise, γιλάω, lassify, θόρακ, and a few others*, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. *Ἡρακλεῖς, it amuses me to hear (your) threats.*

MOODS.

INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. *Ο δράκων ἐστι μακρός, the dragon is a long thing.*

2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Tι ποιεῖς*; *what art thou doing?* *Οἶδε τι βούλεται*, *he knows what (it) wants.* *Ο ἀνὴρ, ὃς τοῦτ' ἐποίησε*, *the man who made this.*

3. The indicative may be put after the following particles: *εἰ*, *if, whether*; *ἐπει*, *ἐπειδή*, *after, when*; *ὅτι*, *that, because*; *ὡς*, *that*; *ὥστε*, *so that*.

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called **PROTASIS**, and the latter **APODOSIS**. The protasis begins with the particle *εἰ*, *if*.

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα*, *εἰ σιγήσουμεν*, *If we shall keep silence we shall suffer terrible things*, where *εἰ σιγήσουμεν* is the protasis and *δεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

Οὐτοι εἰ ήσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἐπασχον,
If they had been good men, they would never have suffered these things.

Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *Had he believed that he should prove a false prophet, he would not have predicted.*

NOTE 1. Sometimes the *optative* is used in the *apodosis*, especially in the epic writers. E. g. *Καὶ νῦν οὐδὲν ἀπίλασι τοὺς ἄνεξ ἄνδρας Αἰνίας, εἰ μὴ ἔτερον τὸν οὐνοτατὸν Διὸς θυγάτηρ Ἀφροδίτη, and now Αἴνεας, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the apodosis. E. g. *Εἰ γὰρ οὐ μπορεῖται τὰ μίλλοντα γινόσθαι, οὐδὲ οὐτας ἀποστατίσῃ τῷ πόλι τούτων οὐτοις*, *for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβούλόμην μὲν ἄν οὐκ ἐργέσθαι ἐνθάδε*, *I could have wished not to be contending here.* *Οὐ γὰρ ἄν ηὐθατός αὐτῶν, he could not have touched them.* *Ματε τῆς εἰρήνης ἄν διημαρτήκει, so that he would have missed the peace.* *Ως σκῆψιν ἄν ἀγώνοις οὐκ ἐσδέξεται, for this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως*, *how*, *in order that*, *ὅφα*, *in order that*, *μή*, *lest*, and the double negative *οὐ μή*, *not, and*

2. The *first person singular* also of the subjunctive, preceded by the imperative *ἄγε* or *φέρε*, is often used in exhortations. E. g. *Φέρε ἀκούσω*, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without *ἄγε*, *φέρε*, or any auxiliary word. E. g. (Il. 22, 450) *Ιδωμ' ξεν' ἔργα τίτυται*, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. *Πῶς φῶ ἐπισταυθαι*; *how can I say that I know?* *Εἴπω τι*; *may I say any thing?*

Frequently the question begins with the second person of the present indicative of *βούλομαι* or *θέλω*. E. g. *Βούλεις θῶ μεν*; *wilt thou that we place?* In such cases *βούλεις* or *θέλεις* usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after *θίλεις* or *βούλεις* (§ 215. 3). E. g. *Εἴτε τι βούλεις προσθῆς ἢ ἀφίλης*, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132-4) *Αἰσχύλε, παρανῶ σοι σιωπᾶν*. *AΙΣΧΥΛΟΣ*. *Ἐγὼ σιωπῶ*; *Æschylus, I advise thee to be silent*. *ÆSCH.* *Am I to be silent?*

NOTE 3. The subjunctive is often used after *οὐ μή* for the *future indicative*. E. g. *Οὐτὶ γίγνεται, οὐτὶ γίγνεται, οὐδὲ οὐ μὴ γίγνεται*, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without *κίν*, is sometimes equivalent to the future indicative. E. g. *Δύομας εἰς Ἀΐδαο, καὶ οὐ παύσοι φασίων*, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after *μή* and its compounds. E. g.

Μή φοβηθῆς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after *μή* in prohibitions.

OPTATIVE.

§ 216. 1. The optative is put after the following particles:

<i>εἰ</i> , <i>if</i> .	<i>ὅπως</i> , <i>ως</i> , <i>that, in order that</i> .
<i>ἐπει</i> , <i>ἐπειδή</i> , <i>when, after</i> .	<i>ὅτι</i> , <i>that</i> .
<i>ἕως</i> , <i>until</i> .	<i>ὅφει</i> , <i>synonymous with ἕως or ὅπως</i> .
<i>ἕως</i> , <i>until</i> .	<i>πρὶν</i> , <i>before</i> .
<i>ἴτα</i> , <i>that, in order that</i> .	
<i>μή</i> , <i>lest</i> .	

2. The optative is put also after *interrogative* and *relative words* (§§ 68: 71: 73: 123).

3. The verb of the proposition, upon which the optative depends, expresses *time PAST*. (§§ 209. 3: 210: 212. 1.) E. g.

Ἡλαζοντες θ' ίνα φοβηθείην τών, He was telling great stories that I might fear, or in order to scare me.

Ἡρώτα δὴ ἐπειτα τίς εἴη, καὶ πόθεν ἔλθοι, Then he asked who he was, and whence he came.

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. *Κάλεσον τροφὸν Εὐρύκλεαν, ὅφελος εἴποιμι, call nurse Euryclēa, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. *Βούλην ἐπιτεχνάται, ὅπως μὴ ἀλισθεῖεν Αθηναῖοι, he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle *ά*, accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἴαν*, *ἰστιδάν*, *ἴτε άν*, *μὴ άν*, *ἴτως άν*, *ἴτιτας*, *ἴτας*, *ἴφεται άν*, *ώς άν*.

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, αὐτοὶ οὐκ ἐπίσταντο, He answered that those, who learn, learn what they do not know.

Εἶπον ὅτι θαυμαστῶς σπουδάζοιμεν, I said that we were wonderfully in earnest.

Ηίδη γὰρ, ὅτι εἰς αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, For I knew that something good would come out of these questions.

NOTE 4. Sometimes *ἴτε* or *ώς* is omitted before this optative (§ 216. 4). E. g. *Ταῦτα ἀπέγγειλεν τάσσει γυναικα πιστὰ δὲ ίτη δίμενι εὑρετοι, announce these things to my husband; and that he will find his wife faithful in the house.*

Ὄτι may be omitted also when it has already been expressed. E. g. *Πρῶτον μὲν πρέπει Παριανούς τινας ίλιγγα, ίτε Μέδονας μὲν διώκει την διδύκην ἀπὸ Σαλασσῆς δέν. Σύνθετο δὲ ἀρχαντος ίτεστο, and first he said to some Parians, that Medeonus was up twelve days' journey from the sea; and (that) Southernes would be the leader.*

NOTE 5. Instead of the optative after *αι*, *ἢτι*, *ως*, the indicative is often used. E. g. Προστίθενται, ὅτι τὰ 'Ελλάδα ήλευθεροῦσι, having proclaimed that they liberate Greece, where *ήλευθεροῦσι* might have been used.

§ 217. 1. The optative is used in the expression of a wish. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖσν, ὅσα φρεσὶ σῆσι μενοινᾶς, And may the gods give thee as many things as thou longest for.

NOTE 1. Frequently the particles *εἰ*, *εἰ γάρ*, *εἰθε*, *ως*, *O that*, are placed before this optative. E. g. *Εἰ γάρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην, O that I were a son of ægis-bearing Jove!*

Homer sometimes adds *κέν* to these particles.

NOTE 2. If the wish refers to *past time*, the *aorist indicative* is used after the abovementioned particles (§ 217. N. 1). E. g. *Εἴσ' ἤξινέσση, O that I had been cut off!*

NOTE 3. Frequently the aorist *ἀφίλος* (from *ἀφίλλω*) with the *infinitive* follows the particles *εἴθι*, *εἰ γάρ*, *ως*. E. g. *Εἴσ' ἀφίλος μαι κηδεμὰν εἴηται, O that he were my guardian.*

Sometimes *ἀφίλος* with the infinitive is not accompanied by any particle. E. g. *Ωφέλι μηδὲς ἄλλος Ἀριστογένετον χάιειν, O that no other man had delighted in Aristogēton!*

2. The optative (generally with the particle *ἄν*) in an independent proposition, very often implies *uncertainty*, *doubt*, *possibility*, or *inclination*. E. g.

Οὐκοῦν ἄν ηδη τῶν θεατῶν τις λέγοι, Now some one of the spectators might (perhaps) say.

Ἴσως οὖν εἴποιεν ἄν, They might perhaps say.

Ηδίως ἄν οὖν αὐτῶν πυθοιμην, Fain would I ask them.

Εἴ τις ἔροιτό με, τι νομίζω μέγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἄν καταστατην, should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.

NOTE 4. Frequently the *indicative* is used in the *protasis*, and the *optative* with *ἄν*, in the *apodosis*. E. g. *Εἰ γάρ μηδὲ ταῦτα οἴδα, καὶ τῶν ἀνθρώπων φαυλέσσος ἄν εἴην, I should be more worthless than the slaves, if I did not know these things.*

Also the *optative* is used in the *protasis* and the *indicative* in the *apodosis*. E. g. *Οὐδὲ τίσι τῆς νυκτὸς παρεγνίεθαι παντερατιῇ, εἴ τι ἄρα μὴ τρέχωσί τις ισιληνθός, who were to come in the night with the entire army, in case success should not attend those who had entered. (§ 213. R.)*

NOTE 5. The *subjunctive* with *ἴαν*, *ἄν*, or *ἢ*, is sometimes used in the *protasis*, and the *optative* in the *apodosis*. E. g. *Ηγεμονίας τοῖς διορίνοις οὐ παρθῆ χλαίνει, πλευρῆσι ἀμοῖνοι οἴδησι ἄν λαβέσι τοῖς, if the fullers furnish the needy with gowns, pleurisy will never affect any of us. (§ 213. R.)*

3. The optative with *ἄν*, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθείμην τοῦ θρόνου, I will not give up the throne,
where *μεθείμην* is equivalent to *μεθήσομαι*.

Αὐτὸς μέντοι ἔψομαι τοι, καὶ οὐκ ἄν λειφθείην, I will
however follow thee, and I will not be left behind, where
λειφθείην follows ἔψομαι.

4. Frequently the optative (with or without *ἄν*) has the force of the *imperative*. E. g. *Εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο,*
τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγὸν ἐπι-
μελοίσθην, and if not, let Chirisophus take the lead, and let
two of the oldest generals take charge of both wings, where
ἡγείσθω, ἐπιμελείσθων, would be less polite. Λέγοις ἄν, you
may speak, softer than λέγε, speak thou.

IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, begone! φευγέτω, let him depart, φεύγετε, depart ye,
φευγέτωσαν, let them depart.

2. In *prohibitions* the present *imperative* is used after *μή* and its compounds. E. g. *Μὴ λέγε ταῦτα, say not these things.*

NOTE 1. Sometimes *μή* is followed by the *aorist imperative*, particularly by the *third person*. E. g. *Μηδίσαι μιλησάτω, and care not.*

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. *Χάρει διῆρε πᾶς ὑπερίπτων.*
τέξει πᾶς τις, let every servant come hither; shoot, every one!

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a dependent proposition after *οἴδα* (from *οἶδα*, *know*). E. g. *Οἴσθ' οὖν οἴδασσον; knowest thou what thou must now do?* *Οἴσθ' ὡς ποιησον; dost thou know how thou must do?* *Οἴσθα τίνει μοι γενέσθω; do you know what I desire to be done to me?*

INFINITIVE.

§ 219. 1. The infinitive depends on a **VERB**, **PARTICIPLE**, or **ADJECTIVE**. E. g.

Τμεῖς βούλεσθε γενέσθαι αὐτὸν σοφόν; Do you wish
him to become wise?

Ἄθηταιον πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πειθεσθαί σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πειθεσθαί depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.
Δεινὸς νομιζόμενος εἶραι λέγειν, Being considered an eloquent speaker.

The infinitive may depend on the verbs ἀγγέλλομαι, αἰρέομαι, ἀκούω, ἀγαγάζω, ἀντιμι, ἀνώγω, ἀξιώ, ἀπαγορεύω, ἀπειλέω *threaten*, ἀπειπεῖν, ἀρχω *begin*, βούλομαι, δέομαι, διανοέομαι, διδάσκω, δοκέω, δύναμαι, ἐάω, ἐθέλω, ἔθω, εἴδομαι *see*, ἐπίζω, ἐπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὔχομαι, ἔχω *can*, ἐκετεύω, κατεργάζομαι, κελεύω, κέλομαι, λέγω, λιλαίομαι, λίσσομαι, μανθάνω, μέλλω, νεμεσίζομαι, νομίζω, οἴδα, οἴομαι, ὅμηρι, ὅμολογέω, ὅρμάω, ὅτρύνω, ὅφειλω, παραγγέλλω, παραινέω, παραποκενάζομαι, παράφημι, πειθω, πειράομαι, πέφυκα and ἔφυν (from φύω), πιστεύω, ποιέω, προσιρέομαι, προσδοκάω, προσποιέομαι, προστασσω, στυγέω, συρίημι, τολμάω, ὑπισχνέομαι, φανομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἀξιος, δεινός, δλαχαιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἡδύς, ἵκανός, κακός, ὁξύς, πιθανός, φάδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θνέειτ' Ἀγαμέμνονι λεῖπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μίλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μίλλω τιθίναι, *he is about to place*.

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100-2) Εἰσ' ἡμα, σὸν τὴν θύγατραν ἵπποτοι οὐτανοί σφέδερα; EPM. Μὰ Δί', ἀλλ' ἵμελλον, sc. κλεπταιν, *Tell me, was it you that knocked at the door so furiously?* MER. Νοτ Ι, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιόυσθε, οἷος or οἴος τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐκ οἰός τ' εἴμι ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter.*

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστὴρ ἡ δεῖν, *a star all bright to behold*, where the subject of δεῖν would be τινά.

NOTE 4. In *narration* the infinitive often seems to take the place of the *indicative*; in which case some part of φημι or λέγω may be supplied. E. g. (Herod. 1. 86) *Tὸν μὲν δὴ ποιέειν ταῦτα, now he was doing these things*, equivalent to 'Ο μὲν δὴ ἐποίει ταῦτα.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) *Ἐγὼ μὲν οὐνές τὸ βαλανεῖον βούλομαι, sc. ιέναι, for my part I wish to go to the bath.* (Id. Av. 1) *Ορθῆν κελεύεις; do you command us to go right on?*

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative ξθελε or θέλε is usually supplied. E. g. *Μήποτε σὺ γυραχὶ ἥπιος εἴληται, you must never be indulgent to your wife.*

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. *Τείχεα συλήσας φερέτω χοῖλας ἐπὶ ρῆσι, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι, taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home.* *Ἄκοντε, λεώ, τοὺς ὁπλίτας ἀπιέναι, hear, ye people, the heavy-armed soldiers must retire.*

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case δεῖ may be supplied. E. g. *Νῦν ἐν τῇ Ἑλλάδι καταμενάντας ἡμέων αὐτέων ἐπιμεληθῆναι, for the present, remaining in Greece, let us take care of ourselves.*

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case δός may be supplied. E. g. *Ζεῦ πάτερ, ἡ Αἰαρτα λαχεῖν, ἡ Τυδέος νιόν, Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.*

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that, so as*; especially when its connection with the preceding clause is not very obvious. E. g.

Αὐτόχοιρες ὠκοδόμησαν, ὡστε θαυμάζειν ἐμέ, They built it with their own hands, so that I wondered.

Οὐ γὰρ ἐπειθε τοὺς Χίον, ὡστε ἐωντῷ δοῦναι νέας, For he could not persuade the Chians to give him vessels.

The words and phrases, after which the infinitive is put, are ἐφ^τ φ^τ, ἐφ^τ φ^τε, *on condition that, ὅσον, ὅσφ, ὃς, ὡστε, so that, so as.*

2. The infinitive is put also after words signifying *before*, *before that*, (as πρὶν, πρὶν ἦ.) E. g. Πρὶν τὸν νόμον τεθῆναι, *before the law was made.*

NOTE 1. The infinitive with ὡς, ὅσον, ὅσα, ὅ τι (from ὅστις), is often used in parenthetical phrases. E. g. Ὡς ἔπος εἰπεῖν, *so to speak.* Ὡς εἰκάσαι, *as one might conjecture.* Ὡς ἐν πλέον λόγῳ δηλῶσαι, *to explain more fully.* Ὡς συνελόντες εἰπεῖν, sc. λόγῳ, *to express it briefly, or to be brief.* Ὁ σογύ' ἐμ' εἰδέναι, *at least as far as my knowledge extends.* Ὁ τι καῦμ' εἰδέναι, *for aught I know.*

NOTE 2. In parenthetical phrases (§ 220. N. 1) ὡς is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. Οὐ πολλῷ λόγῳ εἰπεῖν, *not to use many words.* Ἐς τὸ ἀκριβὲς εἰπεῖν, *strictly speaking, to speak strictly.* Δοκεῖν ἔμοι, *as it appears to me.* Ολίγου δεῖν, *almost, nearly.* Πολλοῦ δεῖν, *far from it.*

NOTE 3. In phrases like Ολίγου δεῖν, (§ 220. N. 2,) δεῖν is sometimes omitted. E. g. Ὁ δὴ ὀλίγον πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι, *which almost all the bodily pleasures have.*

3. The infinitive is frequently accompanied by the particle ἄν, in which case it has the force of the *indicative, subjunctive, or optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι, *it seems to me that one might see on many occasions.* But Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι, would mean *it seems to me that one saw on many occasions.*

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter of the article* (§ 141. 3) commonly precedes it. E. g.

Κρείττον ἔστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To act discreetly is better than to meddle with other men's business.*

Σεμννόμεθα ἐπὶ τῷ βελτιον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than others.*

Διὰ τὸ ξένος εἶναι οὐκ ἄν οὕτι ἀδικηθῆναι; *Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article τοῦ is equivalent to the genitive denoting that on account of which any thing takes place (§ 187. 1). E. g. Μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλογνικούτα λέγειν, τοῦ καταφαντὸς γενέσθαι,

lest you suppose that I do not argue in order that the thing may become evident.

NOTE 2. The infinitive with or without the article *σέ* is sometimes used in exclamations of surprise or indignation, in which case *ἀνόητος*, *ἀλιθος*, *ιδούς*, or *μαρτίνης* *ιστι*, may be supplied. E. g. (Aristoph. Nub. 268) *Τὸ δὲ μὴ κυρίνειν διδεῖται ταῦτα τοῦ κακοδάμενος* *ἰχνεύει*, *I, a wretch, have been foolish enough to come from home without a helmet; literally, that I miserable should have come from home without a helmet.*

NOTE 3. The infinitive *ιτάς* (from *ιτεῖ*, *am*) seems to be *superfluous* in some instances, particularly in connection with the adjective *ιτάς*, *willing*. E. g. (Herodot. 7, 104) *Ἐπάντα ταῖς ιτάς εὖδ' ἀν μονομαχίουμι*, *I should not fight even against a single man, if I had my way about it.*

So is the phrases *Τὸ σήμερον ιτάς*, *to-day*. *Τὸ νῦν ιτάς*, *now*. *Τὸ οὔρανον ιτάς*, *generally, on the whole*.

NOTE 4. The infinitive is often put after the substantives *ἀνάγκη*, *θέμις*, *ώρα*, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. *Ἄραγε η σε πάντα τηλιστασθαι*, sc. *εστι*, *thou of necessity must know all things*. *Ωρα βαδίζειν*, sc. *εστι*, *it is time to go*.

PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if*, *when*, *after*, *in order that*, *because*, *that*, *although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know*, *to hear*, *to see*, *to perceive*, *to show*, *to relate*, *to remember*, *to forget*, *to be ashamed*, *to rejoice*, and a few others, is equivalent to the indicative or *optative* preceded by the conjunction *ὅτι*. E. g.

Τοῦτο μέμνημαι σφῷ ἐπαγγελλομένῳ, *I remember that you both profess this.*

Γνοὺς βαπτιζόμενον τὸ μειράκιον, *Perceiving that the stripling was overwhelmed.*

Verbs of this class are *αἰσθάνομαι*, *αἰσχύνομαι*, *ἀκούω*, *γιγνώσκω*, *δεικνύμι*, *δηλώω* (also *δηλός εἰμι*), *διαμνημονεύω*, *διασαφίω*, *διαφέρω* *relate*, *ἐνθυμέομαι*, *ἐξετάζω* *prove*, *ἐπιλανθάνομαι*, *ἐπίσταμαι*, *εὑρίσκω*, *ἰδεῖν*, *κατηγορέω* *denote*, *κλίω*, *μαρτάνω*, *μέμνημαι*, *νοέω*, *οἴδα*, *ὑράσσω* *pernicious*, *φαίνω*, *χαίρω*, and some others.

NOTE 1. The participle after *σύνοιδα* and *συγγιγώσκω*, followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the *case* with which these verbs agree. E. g. *Ἐμαντώ ξυνύδειν οὐδὲν ἐπισταμένῳ*, *I was conscious to myself that I knew nothing.* *Πῶς οὖν ἐμαντώ τοῦτ' ἔγώ ξυνελσομαι*, *φεύγοντ' ἀπολύσας ἄγδρα*; *now how shall I endure the thought that I have let a defendant escape?* *Συγγιγώσκομεν αὐτοῖσι ήμιν οὐ ποιήσασι ὁρθῶς*, *we are conscious of not having done right.*

3. Verbs signifying *to endure*, *not to endure*, *to overlook*, *to be contented with*, *to be satisfied*, *to cease*, and some others, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυαρῶν, *Stop talking nonsense.*

Verbs of this class are *ἀγαπάω* *am contented*, *ἀνέχομαι*, *ἀπαλλάσσομαι*, *ἄρχω* *begin*, *ἐκλείπω*, *ἐμπίπλαμαι*, *ἔχειν* *ἄδην*, *κάμνω*, *καρτερέω*, *λίγω*, *παύω*, *περιοράω*, *τείληκα* and *τλῆναι*, *ὑπομένω*, and some others.

4. The participle is often put after the verbs *διαγλυνομαι*, *διάγω*, *διατελέω*, *λανθάνω*, *τυγχάνω*, *φθάνω*, and a few others, in which case the leading idea is contained in the participle. E. g.

Ηοιῶν διαγεγένηται, *He has been doing.*

Διάγονσι μαρθάνοντες, *They pass their time in learning.*

Διατελοῦσι δικάζοντες, *They are continually deciding cases.*

Αἰληθα ἐμαντὸν σοφὸς ὡς, *I did not know that I was wise.*

Τυγχάνομεν ἐπιθυμοῦτες, *We happen to be desirous.*

Φθάνει ἀναβάς, *He went up before.*

NOTE 2. *Ἐχω* is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. *Κρύψασ' ἔχεις*, for *ἔκρυψας*, *thou didst conceal.* *Ἐλχε καταστρεψάμενος*, for *κατεστρέψατο*, *he subjugated.*

The same may be observed of *οἴχομαι* and the Homeric *βῆ*. E. g. *Πιχετο φεύγων*, *he escaped.* *Βῆ φεύγων ἐπὶ πόντον*, *he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the *purpose* of the action of those verbs. E. g. *Ὕλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος*, *he came to Agesilāus to bid him farewell.* *Αἰδάξων ὥρμημα*, *I am going to show*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. *Πέμπει μίσοι φέροντα τάσδ' ἐπιστολάς*, *he sends me in order to bring these directions to thee.*

NOTE 4. The adverbs *αὐτίκα*, *εξαιφνης*, *εὐθύς*, *μεταξύ*, *ἄμα*, are frequently followed by the participle. E. g. *Μεταξὺ θύων*, *while he was sacrificing*. "Αμα καταλαβόντες, as soon as they had overtaken (them).

6. The participle with the particle *ἄν* has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5 : 214 : 217.) E. g. *Τὰ δικαιώς ἄν δηθέντα κατὰ τῆς πόλεως*, *those things which might justly be said against the state*, where *τὰ δικαιώς ἄν δηθέντα* is equivalent to *ἔκεινα ἄ δικαιώς ἄν δηθεὶη*. but *τὰ δικαιώς δηθέντα* would mean *those things which were justly said*.

ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

Οὖτω ποιῶ, *I do so.*

Καλῶς ποιῶν, *Doing well.*

Ἐπιτήδειος πάνυ, *Very convenient.*

Πάνυ καλῶς, *Very well.*

§ 224. 1. The Greek has two simple *negative* particles, *οὐ*, *no, not*, and *μή*, *not*. (§ 15. 4.)

2. *Οὐ* expresses a *direct* and *independent* negation. E. g. *Οὐ σε κρύψω*, *I will not conceal it from thee.* *Οὐκ οἶδα*, *I do not know.* *Οὐχ οἶστος τ' εἰμι*, *I am not able.*

So in *direct interrogations*, *Οὐ παραμενεῖς*; *wilt thou not wait?* *Οὐκ ἤγόρευον*; *did not I say?*

3. *Μή* regularly expresses a *dependent* negation. Consequently it is put after the particles *ἴτα*, *όπως*, *ώστε*, *ώς*, *όφελος*, *ἴστιν*, *εἰ*, *ἐπάν*, *ἐπειδάν*. Also it is put after all *relative words*, when they do not refer to definite antecedents. E. g. *Οὐκ ἀν προέλεγε*, *εἰ μή ἐπιστενούσει ἀληθεύσει*, *had he not believed that he should prove a true prophet*, *he would not have predicted.* *Εὰν δέ τις ἐξελαύνῃ τοὺς ἀρχοντας, καὶ μὴ δέχηται*, *and if any one shall drive away the magistrates, and shall not receive them.*

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. *Παυσανίης κήρυγμα ποιησάμενος*, *μηδένα ἅπτευθαι τῆς λητῆς*, *Pausanias proclaiming that no one should touch the booty*.

In prohibitions, the present imperative or the aorist subjunctive is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Mή*, after verbs implying fear or anxiety, signifies *lest*; in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Mή* has also the force of an *interrogative* particle. E. g. *Mή πη δοκοῦμεν σοι*; *do we not seem to thee?* where the person asked is commonly expected to say *no*. But *Οὐ πη δοκοῦμεν σοι*; expects or presupposes the answer *yes*.

NOTE 1. The negative particles very often correspond to each other. The following are the negative formulas:

οὐτε	οὐτε	neither	nor
οὐδὲ	οὐδέ	neither	nor
οὐ	οὐτε	not	nor
οὐτοι	οὐδέ	neither	nor
οὐτοι	οὐτε	neither	nor
οὐ	οὐδέ	not	nor
οὐτε	οὐ	neither	nor
οὐτε	οὐδέ	neither	nor even
οὐτε	οὐ	neither	nor
οὐτε	τὲ οὐ	neither	nor
μήτε	μήτε	neither	nor
μηδὲ	μηδέ	neither	nor
μήτε	μή	neither	nor
μήτε	μηδέ	neither	nor

NOTE 2. The formulas *οὐ . . . τέ*, *οὐτε . . . τι*, (sometimes *τέ οὐ . . . τέ*, *οὐτε . . . καλ*, *οὐτε . . . δέ*), are equivalent to *οὐτε . . . οὐτε*, when both clauses have the *same* verb. E. g. (Il. 1, 603-4) *Οὐ μὲν φόρμιγγος περικαλλέος, ηὐ δὲ οὐτε Απόλλων, Μουσάων θ', οὐτε ειδον, neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing.*

But if the verb of the second clause is *different* from that of the first, the second member (*τις*) of the formula has an affirmative meaning. E. g. *Οὐτε πρότερον ἡμεῖς ἤξαμεν πολέμου πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιεῖσθαι*, *we never began the war against you; and now we are willing to make a treaty*, where the verb of the first clause is *ἤξαμεν*, and that of the second *ἐθέλομεν*.

NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τραῦς οὐδὲ 'Ελλήνις, for Οὐτε Τραῦς οὐδὲ 'Ελλήνις, *neither a Trojan woman nor a Grecian woman.*

§ 225. 1. *Two or more negatives, in Greek, strengthen the negation.* E. g.

Όταν μὴ φήτε καλὸν εἶναι μηδὲν, When you say that nothing is beautiful, or When you deny that there is any thing beautiful.

2. The double negative οὐ μή is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5 : 215. N. 3.)

The double negative μή οὐ is commonly put with the *infinitive*. E. g. Οὐχί ἐναρτιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not.* E. g. Οὐδὲν ὅ τι οὐκ ἤρωτα, *nothing which he did not ask.* Οὐδὲν οὐ τῶν παρότων ὑπερεπήνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse.* In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μή with the infinitive. E. g. Τόν τι νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men.* Ἐξεργυσάμην βροτοὺς τοῦ μὴ διαρραιοθέντας εἰς Ἀΐδουν μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades.*

Verbs of this class are ἀπανδάω, ἀπαγορεύω, ἀπίχομαι, ἀπιστέω, ἀρνίομαι (also the expression ἔξαρνός εἰμι), εἰργω, ἐπέκω, παύω, φύομαι, and a few others.

PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἀμφί, about, around, with Genitive, Dative, or Accusative.

Ἀνά, upon, on, in, through, with Dative or Accusative.

Ἀντί, instead of, with Genitive.

Ἀπό, from, with Genitive.

Διά, through, for, on account of, for the sake of, with Genitive or Accusative.

Εἰς or Ἐς, to, into, with Accusative.

Ἐν, in, at, with Dative.

Ἐξ or Ἐκ, from, of, out of, with Genitive.

Ἐπι, on, upon, to, towards, with Genitive, Dative, or Accusative.

Κατά, down from, against, according to, in, in respect to, with Genitive or Accusative.

Μετά, with, among, after, with Genitive, Dative, or Accusative.

Παρά, from, by, with, to, besides, along, with Genitive, Dative, or Accusative.

Περί, about, around, concerning, of, with Genitive, Dative, or Accusative.

Πρό, before, in the presence of, in behalf of, in preference to, with Genitive.

Πρός, to, towards, by, in addition to, with Genitive, Dative, or Accusative.

Σύν and Σύν, with, together with, by means of, with Dative.

Τπέρ, over, beyond, in behalf of, with Genitive or Accusative.

Τπό, under, by, with Genitive, Dative, or Accusative.

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. *Νεῶν ἀπό*, for *Απὸ νεῶν*, *from the ships*. *Ἐξ θρῶν ὑπερ*, for *Τπέρ ἐξ θρῶν*, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for *ειμι*, *am*, compounded with themselves. In this case, the Attics use the old *ενι* for *ἐν* (§ 226. N. 6). E. g. *πάρα* for *πάρεστι* from *πάρειμι*, *ενι* for *ἐνεστι* from *ἐνειμι*.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tmesis*. E. g. *Απὸ μὲν ἡθανε ὁ στρατηγός*, for *Απέθανε μὲν ὁ στρατηγός*, *on the one hand, the general died*.

NOTE 4. In case of *tmesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. *Ὄσε δ' ἀπὸ φύρων μθος*, *and the stone knocked off the shield*.

NOTE 5. In case of *tmesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. *Κατὰ μὲν ἡλισσειν αὐτοῦ τὴν γυναικα, κατὰ δὲ τὰ τίσσα, for Κατίλισσειν μὲν αὐτοῦ τὴν γυναικα, κατέλισσειν δὲ τὰ τίσσα, on the one hand, they stoned his wife, and, on the other, they stoned his children.* (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

Ἄρεν or Ἄτερ, *without*, with Genitive.

Ἄχρις or Ἄχρι, *until, as far as*, with Genitive.

Ἐνεκα or Ἐνεκεν, *on account of, in respect to, so far as concerns*, with Genitive.

Μέχρις or Μέχρι, *until, as long as*, with Genitive.

Πλὴν, *except*, with Genitive.

Ὄς, *to*, with Accusative.

NOTE 6. The old language has ἀτάι for ἀτό· διαί for διά· ἵνι, ἵνι, ἵν, for ἵ· κατάι for κατά, only in composition; παράι for παρά· παρί, παρί, for πάρ· ὅπιε for ὅπι· ὅται for ὅτο. The Ionic has ἵνα or ἵνης for ἵνα.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. Κατακτενῶ γε πρός, *in addition to this I will kill (thee).*

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. Εἰ, καὶ οἱ, Μίμοι, *and in Memphis.*

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. Αἱ, οἱ Οδυσσεύς, *and Iliates, and Ulysses arose.*

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Τπερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν, *Carrying the ships across the Isthmus.*

Ἐσῆλθέ με, *It came into my mind.*

CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle.*

Δικαιῶς καὶ δικώς, *Justly and unjustly.*

Ἀγαπᾷν η μισεῖν, *To love or to hate.*

Conjunctions of this class are καὶ, *and*, τέ, *and*, ἀλλά, *but*, η, *or*, η, *than*.

NOTE 1. The conjunction η, *or*, means also *otherwise, else*. The formula η η, means *either or*. The formula πότερον or πότερα η, means *whether or*.

NOTE 2. The conjunction η, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with *ἢ*, *than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρείότεροι*, *more rash than brave*. *Ἐποίησα ταχύτερα ἢ σοφώτερα*, *I acted more quickly than wisely*.

NOTE 3. The conjunction *καὶ*, in the formula *καὶ καὶ*, means *both and, as well as*.

After adjectives and adverbs implying *resemblance, union, approach*, it may be rendered *as*. E. g. *Ομοιώς πεποίκασι καὶ ὘μηρος*, *they have acted in the same manner as Homer, or they and Homer have acted in the same manner*.

Sometimes *καὶ* means *even, also*. E. g. *Καὶ Ἀχιλεὺς τούτῳ ἔφειγε ἀντιβολῆσαι*, *even Achilles is afraid to meet him*.

NOTE 4. *Τέ* is always enclitic (§ 22). The formula *τε καὶ* means *both and*. The formula *τε καὶ* (not separated) means *both and*. The formula *καὶ τε τε*, or *καὶ τε*, is a little stronger than *καὶ*.

NOTE 5. Sometimes a *possessive pronoun* or a *possessive adjective* and a *genitive* are connected by *καὶ* in which case the *genitive* is joined to the *genitive* implied in the *pronoun* or *adjective*. (§§ 67 : 131. 1.) E. g. *Παῖδες τυμοὶ καὶ πατρὸς ἀτασθάλον*, *sons of me and an indiscreet father*.

2. The following list contains most other conjunctions.

αἰ, Doric, = *εἰ*. It is used also by the epic poets, but only in the formulas *αἰ κεν*, *αἰ γάρ*, *αἰθε*, *O that*.

αἰκα (*αἰ*, *καὶ*), Doric, = *τέ*.

ἄν, a particle implying *uncertainty* and *indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is *doubled*. E. g. (Eupol. apud Athen.) *Οὐς οὐκ ἄν εἴλεσθ' οὐδ' ἄν οἰρόπιας προτοῦ*, *whom formerly you would not have appointed even inspectors of wine*.

ἄντε, see *τέ*. It must not be confounded with the preceding.

ἄρα (paroxytone), *therefore, consequently*

ἄρα (properispomenon), an *interrogative particle*.

ἄτε (*α*, *τε*), *inasmuch as, because*.

αὐτάρ or *ατάρ* (*αὐτε*, *ἄρα*), *but*.

γά, Doric, = *γε*.

γάρ, *for, never stands at the beginning of a proposition*.

γέ, a particle of *limitation, at least*. (See also § 64. N. 1.)

γοῦν (*γέ, οὖν*) = *γέ* and *οὖν* united.

δαλ, = *δῆ*.

δέ, *and*, *but*, *for*, never begins a proposition. (See also *μέν*.)
δῆ, *now*, *indeed*, *in truth*, *prithee*. Its compounds are *δῆποντεν*, *δῆθεν*, *δῆτα*.

εάν or *ἄν* or *ἢν* (*εἰ, ἄν*), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if*, *whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish*, *O that!* (§ 217. N. 1, 2, 3.)

ἐπάν or *ἐπήν* (*ἐπει, ἄν*), *when*, *after*, *as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

ἐπεάν, *Ionic*, = *ἐπάν*.

ἐπει (*ἐπι*), *since*, *after*, *inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (*ἐπειδή, ἄν*), = *ἐπάν*.

ἐπειδή (*ἐπει, δή*), = *ἐπει*.

ἐπειή, *poetic*, = *ἐπειδή*.

ἐπήν, *see* *ἐπάν*.

ἢ, *truly*, *certainly*. It is also an *interrogative particle*. It is often followed by *μήν*, *πού*, *τοι*, *γάρ*, or *δή*.

ἢδέ, *and*. See also *ημέν*.

ἢέ, *Epic and Ionic*, = *ἢ*, *or*, *than*.

ημέν *ἢδέ*, *both* *and*, *as well* *as*.

ἢν, *see* *ἴαν*.

ἢτοι (*ἢ, τοι*), *used commonly in the formula* *ἢτοι* *ἢ*, *or*

ἢ *ἢτοι*, *either* *or*.

In Homer *ἢτοι* is equivalent to *μέν*.

Ὄντν, *a particle of confirmation*.

ἰδέ, = *ἢδέ*.

ἴτα, *that*, *in order that*, with the *subjunctive*, *optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to *ποῦ* or *οὗπον*, *where*.

καὶ, *Doric*, = *κέ*.

κέ or *κέν*, *Epic*, = *ἄν* (different from *ἄν*, *if*).

μέν, *commonly used in the formula* *μέν* *δέ*, *indeed* *but*, *on the one hand* *on the other*.

μήν, *a particle of confirmation*, *really*, *indeed*, *certainly*. It is often preceded by *γέ*, *ἢ*, *καὶ*, *μή*, *οὖ*, and by *interrogative words* (§§ 68 : 73 : 123).

μῶν (*μή*, *οὖν*), *an interrogative particle*. (§ 224. 6.) Sometimes it is followed by *μή* or *οὖ*.

vú or *vúv* (short *v*) is a weak *vúv*, *now*. The form *vú* is found only in the Epic language.

ōμως, *yet, still*.

ōπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb *ōπως*, *as*.

ōταν (*ōτε, ἄν*), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

ōτι (*ōστις*), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative adjectives or adverbs*. E. g. *Οτι πλειστον χρόνον*, *as much time as possible*.

Also, it stands before words *quoted* without change. E. g. *Εἶπεν ὅτι Εἰς καιρὸν ἥκεις*, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὖνεκα (*oū, ἐνεκα*), *on account of which*. As a conjunction it means *since, because*.

ōφρα, *poetic, = ἵνα or ὅπως*. (See also § 123.)

πέο, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

φά, *Epic, = ἄφα*.

τοι (for *οοι*, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ως, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative adjectives and adverbs*. E. g. *Ως τάχιστα*, *as quickly as possible*.

ωστε (*ως, τε*), *so that, with the indicative or infinitive*. (§§ 213. 3 : 220. 1.)

INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ἄ, *ah!* of sorrow and compassion.

ἄ, ἄ, ha! *ha!* of laughter.

αἴ, *of wonder.*

αἴθοι, *of wonder.*

ἀπανταλ or ἀπανταλ, of approbation.

ἀπαλαττατά, of joy.

ἀπαπαττατά, of sorrow.

ἀπατατά, ἀπατατά, or ἀπατατάξ, of sorrow and disgust.

βαβαλ or βαβατάξ, of astonishment. Followed by the genitive (§ 187. 2).

ἢ or ἔ, ah! of grief.

εῖα (sometimes εἴα), on! courage!

εἰν, well, be it so.

εἰελεῦ, of grief or joy.

εῦγε (εὖ, γε), well done! bravo!

εὐοῖ, the cry of the bacchanals.

ἢν, ἢνι, ἢνιδε, = ἴδού, which see.

ἰατταταλ or ἰαττατατάξ, of sorrow. Followed by the genitive (§ 187. 2).

ἰαῦ, ἰαῦοῖ, ho! in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.

ἴδού (oxytone), lo! behold! (See also ΕΙΔΩ in the catalogue of Anomalous Verbs.)

ἰη, of exultation.

ἰού, alas! of sorrow. Followed by the genitive (§ 187. 2).

ἰώ, of joy or grief. Followed by the dative or vocative (§§ 196. 5 : 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

δά, woe! alas.

οῖ, woe. Followed by the dative (§ 196. 5).

οῖμοι or οῖ μοι (οῖ, μοῖ), woe is me! Followed by the genitive (§ 187. 2).

ὅττοοῖ, ὅτοοῖ, ὅττοτοοῖ, or ὅτοτοτοοῖ, of sorrow.

οὐαλ, woe! used only by the later writers. Followed by the dative (§ 196. 5).

παναλ, παναιάξ, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὡ πόποι, O gods! of complaint.

πύπαξ or πύππαξ, of wonder or admiration.

φυκαταλ, a cry used by rowers.

ἢ ӯ, expresses the sound made by a person smelling of any thing.

φεῦ, alas! Followed by the genitive (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), oh! of wonder or grief. Followed by the nominative, genitive, or dative, (§§ 187. 2 : 196. 5.)

ὦ (circumflexed), O! Followed by the vocative (§ 204. 2)

ὦπ, used in encouraging rowers.

IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a **NOMINATIVE** stands without a verb. E. g. (Xen. Hier. 6, 6) *Πάσπερ οἱ ἀθληταὶ οἰχ, ὅταν ἰδιωτῶν γέγονται κρείτους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιᾶ, literally, as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them, where one might expect οἱ ἀθληταὶ τούτων εὐφραίνονται τούτων ἀνιᾶνται.*

2. If in the formula *ὁ μὲν ὁ δέ* a **whole** is expressed, this is put either in the **genitive** (§ 177), or in the same case as *ὁ μὲν ὁ δέ*. E. g. (Il. 16, 317–22) *Νεστορεὶδαι δ', ὁ μὲν οὗτος Ἀτύμνιος ὁξεῖ δονρὴ, Ἀντιλόχος τοῦ δ' ἀντιθεος Θρασυμήδης ἔφθη ὁρεξάμενος, πόλιν οὐτάσσαι, the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear but godlike Thrasymedes directed his spear against him before he struck.* (Soph. Antig. 21, 22) *Οὐ γὰρ τάφον νῦν τῷ καστιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσσας ἔχει; has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the **nominative**, the **ACCUSATIVE** is sometimes found. E. g. (Odys. 1, 275) *Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέσθαι, ἀψί τοι εἰς μίγαρον πατρός, as to thy mother, if she very much desires to be married, let her go back to her father's house.*

4. Instead of the **infinitive**, sometimes the **INDICATIVE** with *ι*, *ώς*, or *ὅτι* is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) *Δεινόν γε τὸν αἴρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, it is a terrible thing, that the herald who was despatched to the mortals should not return.* (Ibid. 650–2) *Μης ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δή τι, τὴν ἀλώπεχ', ὡς φλαύρως ἔκοινώνησεν ἀτιῷ ποτε, that in the fables of AEsop something is said about the fox, that she was once scurvily treated by her partner the eagle.*

§ 231. Sometimes with **two or more substantives** only one verb is put, which can belong only to one of them. This irregularity of construction is called **zeugma**. E. g. (Æschyl. Prom. Vinc. 21, 22) *Ἴν' οὔτε φωνὴν, οὔτε τον μορφὴν βροτῶν*

δψει, where thou wilt neither (hear) the voice, nor see the form, of any mortal, where *φωνὴν*, properly speaking, depends on *ακούσει*.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) *Τοῖς αὐτὸς αὐτοῦ πήμασι βαρύεται, he is oppressed by his own misfortunes.* (Id. Choëph. 87) *Παρὰ φίλης φίλῳ γυναικὸς ἀνδρί, from a dear wife to a dear husband.*

PART IV. VERSIFICATION.

F E E T .

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

SIMPLE FEET OF TWO SYLLABLES.

Spondee, two long; as *βώλου*.
• *Pyrrhic*, two short; as *μόνος*.
Trochee or *Choree*, a long and a short; as *μῆκος*.
Iambus, a short and a long; as *μένε*.

SIMPLE FEET OF THREE SYLLABLES.

Dactyle, a long and two short; as *πίγομεν*.
Anapest, two short and a long; as *νοερῶν*.
Tribrach, three short; as *θέλομεν*.
Molossus, three long; as *ἄνθρωποι*.
Amphibrach, a short, a long, and a short; as *νοητός*.
Amphimäcer or *Cretic*, a long, a short, and a long; as
Κρητικῶν.
Bacchius, a short and two long; as *ἔδειπνεις*.
Antibacchius, two long and a short; as *ἄνθρωπε*.

COMPOUND FEET.

Dispondee, a double spondee; as *ἀμπισχυοῦνται*.
Proceleusmatic, ... a double pyrrhic; as *λεγόμενος*.
Ditrochee, a double trochee; as *συλλαβόντες*.
Diiambus, a double iambus; as *σοφάτται*.
Greater Ionic, a spondee and a pyrrhic; as *ποιητέον*.
Smaller Ionic, a pyrrhic and spondee; as *ἄπολωλαίς*.
Choriambus, a choree and an iambus; as *οἰομένων*.

Antispast, an iambus and a trochee ; as δῖστημι.
Epitritus I, an iambus and a spondee ; as πάρελθόντων.
Epitritus II, a trochee and a spondee ; as εὐλογῆσαι.
Epitritus III, ... a spondee and an iambus ; as ἡγουμένων.
Epitritus IV, a spondee and a trochee ; as ἀνθρώποισι.
Paeon I, a trochee and a pyrrhic ; as Αὐτόμενες.
Paeon II, an iambic and a pyrrhic ; as ἄκονομεν.
Paeon III, a pyrrhic and a trochee ; as τετύφαστ.
Paeon IV, a pyrrhic and an iambus ; as δῖαλόγων.

2. **Arsis** is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called **THESIS**. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— —) ; in iambic or anapestic, on the last, thus (— —').

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ~ ~) ; on the second syllable, when it stands in an iambic verse, thus (~ — ~).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— ~ ~).

The anapest in trochaic verse has the arsis on the first syllable, thus (— ~ ~).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a *pair* of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.

§ 235. *Cæsura* is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of *cæsura*:

1. *Cæsura of the foot*;
2. *Cæsura of the rhythm*;
3. *Cæsura of the verse*.

1. The *cæsura of the foot* occurs when a word ends before a foot is completed. E. g. Ἄινον | ἐξαλα- | παξε πο- | λιν, χη- | φωσε δ' α- | γνιας, where ἐξαλαπαξε, χηφωσε terminate in the middle of the foot.

2. The *cæsura of the rhythm* occurs when the arsis falls upon the *last syllable* of a word; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἀρες, Ἀ- | ρες βροτο- | λοιγε, μι- | αιφορε, τειχεσι- | πλητα, where the arsis (ρες) of the second foot falls upon the last syllable of Ἀρες.

This *cæsura* allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωες | μεν χλαγ- | γη τ' ἐρο- | πη τ' ιωαρ | οφη- | θες ως, where the last syllable (θες) of οφη-θες is made long by arsis.

3. The *cæsura of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240: 245: 250. 4: 255.)

Other kinds of verse have more than one place for this *cæsura*.

§ 236. The *last syllable* of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

TROCHAIC VERSE.

§ 237. The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the *even* places (2d, 4th, 6th, 8th).

In *proper names* the dactyle can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τηνδε | νῦν.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ᾧ- | ταμη- | σθετες, | ὡνδρες.
Των το- | πάλαισι- | ον δ- | κεινων.

First with trembling hollow motion,
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τοῦτο μέν γε ἥρος αἰεὶ¹
Βλαστάνει καὶ σύκοφαντεῖ.
Τον δε | χειμω- | νος πᾶ | λν.

Could the stoutest overcome
Death's assault and baffle doom,
Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsura occurs at the end of the fourth foot. This cæsura is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰδα | δη φη- | λοι λο- | χιται, || τούργον | οὐχ δ- | κας το- | δε.
Judges, jurymen, and pleaders, || ye whose soul is in your fee.

IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Και τοις | χολοις.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

Ἐκτῷ | σ' ἔτει | προσει- | πον, ἐς
 Τον δη- | μον ἐλ- | θων ἀ- | σμενος,
 Σπονδας | ποιη- | σάμενος | ἐμαν-
 Τῷ, πρα- | γματων | τε, και | μαχων.

Trust not for freedom to the Franks,
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters acatalectic. E. g.

Ἄνηρ ἀνεύρηκεν τι ταῖς
 Σπονδαῖσιν ἡδύ· κούκι ἐοι-
 Κεν οὐ- | δενι με- | ταδω- | σιν.

That Sylvia is excelling,
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsura occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsura is entirely neglected. E. g.

Οσα δη | δεδη- | γμαι || την ἐμαν- | τον καρ- | διαν,
 Ήσθην | δε βαι- | α, || πανυ | δε βαι- | α, τετ- | ταρα.
 Ά δ' ὡ- | δυνη- | θην, || ψαμ- | μακοι- | ογαρ- | γαρα.

NOTE. The tragedians admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἡξεις, ὃν θρασυσπλαγχνως σε χρη.
 Της ὄφθοβου- | λον Θεμι- | δος αἰπύμητα παι.

They admit an anapest only in the *first* place. E. g.

ἀδύμαν- | τιγων δεσμων ἐν ἀρδηκτοις πεδαις.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ω παντα γωμων, Τει- | ρεσιδ, διδακτα τε.
 Έμοι μεν ουδεις μυθος, Άν- | τιγονη, φιλων.

2. The *scaron* or *choliambus* is the iambic trimeter acatalectic with a spondee or trochee in the last place. E. g.

Ἐγώ Φιλαινίς, || ἦ πιβωτος ἀνθρώποις,
 Ένταῦθα γῆρα || τῷ μακέῳ κεκοιμηματι.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsura is at the end of the fourth foot; but this cæsura is often neglected by the comedians. E. g.

Οὐχοντ | παλαι | δηπον | λεγω ; || συ δ' αν- | τος ουχ | ἀκον- | εις,
Ο δε- | σποτης | γαρ φη- | σιν ον- | μας η- | δεως | ἀπαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυσιοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' ἀπο | χωρᾶς.
Μιμνομεν | ιοχύν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

Αλμη- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Αλκαν | συμφυτος | αιων.
Παμπρε- | πτοις έν δ- | δραισι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

Ω μεγα | χρῦσεον | ἀστερο- | πης φαιος,
Ω Διος | ἀμβροτον | ἔγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μειβομε- | γα.

3. The TETRAMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochée. E. g.

Θουριος | ὁρνις | Τευχριδ' ἐπ' | αλαν.
Οὐδ' ὑπο- | κλαιων, | οὐδ' ὑπο- | λειβων.

§ 250. 1. The DACTYLIC PENTAMETER *acatalectic* consists of five feet, the last of which is a dactyle. E. g.

Ἐπιχθονι- | αι βαρυ- | ἀχεες | ὁμβυφο- | ροι θ' ἄμα.

2. The DACTYLIC PENTAMETER *catalectic on one syllable* consists of four feet and a syllable. E. g.

Την μεγα- | λων λαρα- | ων ὑπο- | κληζομε- | ναν.

3. The DACTYLIC PENTAMETER *catalectic on two syllables* consists of four feet and two syllables. E. g.

Ατρε- | δας μαχι- | μους, ἐδα- | η λαγο- | δαιτας.

4. The ELEGIAC PENTAMETER consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The *verse-cæsura* occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βούλεο δ' εὐσεβίων ὀλίγοις σὺν χρήμασιν οἰκεῖν,
Ἡ πλουν- | τειν, ἀδι- | κως || χρηματα | πᾶσαμε- | νος.

§ 251. 1. The DACTYLIC HEXAMETER *acatalectic* consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

Ἄλλ' ὡ | παντοι- | ας φιλο- | τητος ἀ- | μειβομε- | ναι χαριν.

2. The DACTYLIC HEXAMETER (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochée. The *fifth* foot is commonly a dactyle

The predominant *verse-cæsura* is that in the middle of the *third foot*; either directly after the *arsis*, or in the middle of the *thesis* of a dactyle. E. g.

Ἄνδρα μοι | ἐννεπε, | μουσα, || πο- | λυτροπον, | ὁς μαλα | πολλα
Πλαγχθη, ἐ- | πει Τροι- | ης || ιε- | φον πτολι- | εθρον ἐ- | περσεν.

Sometimes the *verse-cæsura* occurs immediately after the *arsis* of the *fourth foot*. E. g.

Ἀργύμενος ἦν τε ψυχὴν, || καὶ νόστον ἐταλπον.

ANAPESTIC VERSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet. E. g.

Τοον ὁ- | ξυβοῦν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochée.

The legitimate verse-cæsura is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

*Τι συ προς | μελαθροις ; || τι συ τη- | δε πολεις,
Φοιβ- ; αδι- | κεις αν, || τι μας | ἐνερων
Ἀφορι- | ζομενος || και κατα- | πανων.*

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsura. E. g.

Πολεμον | στιφος | παρεχον- | τες.

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

*Δειλαῖα δειλαῖον γῆρως,
Δουλεῖας τᾶς οὐ τλᾶτᾶς.*

§ 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsura comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Ούπω | παρεβη | προς το θε- | ατρον || λεξων, | ὡς δε- | ξιος δ- | στι.

Διαβαλ- | λομενος | δ' ὑπο των | ἐχθρων || ἐν Ἀθη- | γαιοις | ταχυβον- | λοις,

Ὄς κε- | μφδει | την πολιν | ἡμων, || και τον | δημον | καθυβρι- | ζει.

GREEK INDEX.

In the following indexes, the figures designate the sections (§) and their divisions : N. stands for Note, and R. for Remark.

A.

αιτιάομαι with acc. and gen., 183. 1. — with two accusatives, 183. R. 1.
—άκις, adverbs in, 120.
άκοντω with gen., 179. 1. — with acc., 179. N. 1. — with acc. and gen., 179. N. 2.
—άλεος, adjectives in, 131. 3.
άλλοδαπός, 73. 2.
—άλλοῖς, with gen., 186. 2.
άλλος, 73. 2. — neuter of, 33. N. 1. — with a plural verb, 157. 4. — with gen., 186. 2.
άλλοτριος with gen., 186. 2. — with dat., 186. R.
άλις, 36. N. 1.
άλειναι with gen., 183. R. 1.
—άλωπης, inflection of, 36. 2.
άμφοτερος, 73. 2.
άμφω, 73. 2. — agrees with a plural substantive, 137. N. 8.
—άν, gen. plur. in, 31. N. 3.
—άν, perf. act. 3d pers. plur. in, 85. N. 1.
άράγκη, θέμις, ωρα, followed by the inf., 221. N. 4.
άνατ, 36. N. 1. — voc. sing. of, 38. N. 4.
άνηρ, inflection of, 40. 2. — accent of, 40. N. 3. — subjoined to certain nouns, 136. R.
αι, 1. 2. — changes of, 2. N. 3.
— quantity of, 2: 17. N. 3: 31. N. 1: 33. N. 2: 35. N. 1: 36. N. 5: 49. N. 8. — privative, 135. 4.
—α pure, nouns in, 31. 3. — 2 aor. act. in, 85. N. 2.
—ά, voc. sing. in, 31. 4. — nom. sing. masc. in, 31. N. 3.
—ά, gen. sing. in, 31. N. 3. — voc. sing. of the third declension in, 38. N. 1.
ἄγε or *φέρε* followed by the subj., 215. 2.
ἄδελφός, with dat., 195. 1. — with gen., 195. N. 1.
—άδην, see —δην.
—άδης, patronymics in, 127. 1.
αε contracted into *η*, 23. N. 1.
—άθω, —έθω, —ύθω, verbs in, 96. 12.
—α for *ά*, 2. N. 3.
—α permits the accent to be on the antepenult, 20. N. 1. — elided, 25. N. 1.
αίναρετης, voc. sing. of, 31. R. 1.
—άινω, *άιω*, verbs in, 96. 7.
—άιος, adjectives in, 62. 3: 131. 1: 138. N. 1.
—αις, —αισσα, aor. part. in, 90. N.
—αισσα, dat. plur. in, 31. N. 3.

-*στός*, national appellatives in, 127. 3.
ἀντιστροφος, see *ἐναντίος*.
ἀξιος, *ἀξιως*, with gen., 190. 2. — with dat., 190. N. 3.
ἀξιω with acc. and gen., 190. N. 4.
ἄο and *ἄω* changed into *εω*, 2. N. 3.
-*ἄο*, -*ἄως*, gen. in, 31. N. 3.
ἀπολανά with gen., 178. 2. — with acc., 178. N. 1.
Ἀπόλλων, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.
ἀποστερέω, with two accusatives, 165. 1. — with acc. and gen., 165. R.
-*ἄρ*, accent of the contracted forms of some nouns in, 36. N. 3.
APHN, inflection of, 40. 3.
-*ἄριον*, diminutives in, 127. 2.
-*ἄς*, neuters in, 42. — adjectives in, 53. 1. R. 1. — neutrals in, 62. 1. — fem. patronymics in, 127. 1.
-*ασκον*, -*ασκόμην*, see -*εσκεν*, -*εσκόμην*.
ἀστήρ, dat. plur. of, 40. N. 2.
ἄτε with gen. absolute, 192. N. 2.
-*ἄτης*, national appellatives in, 127. 3.
-*ανς*, inflection of nouns in, 43. 2.
αὐτός, inflection of, 65. 1. — Ionic forms of, 65. N. — neuter of, 33. N. 1. — comparison of, 57. N. 5. — how used, 144. — superfluous, 144. N. 1. — subjoined to the relative pronoun, 144. R. 1. — signifies *self*, *very*, 144. 2. — has the appearance of *ἴγώ*, *σύ*, *ἥμεῖς*, *ἥμεῖς*, 144.

N. 2. — signifies *μόρος*, 144. N. 3. — used in cases of contrast, 144. R. 2. — denotes the principal person, 144. R. 3. — in connection with *ἴσαντον*, 144. N. 4. — with ordinal numbers, 144. N. 5. — equivalent to the demonstrative pronoun, 144. N. 6. — with the article before it, 65. 2: 144. 3.
ἀφαιρέομαι, with two accusatives, 165. 1. — with acc. and gen., 165. R.
ἀφύη, accent of the gen. plur. of, 31. N. 2.
-*αχῆ*, see -*η*.
-*αχοῦ*, see *οῦ*.
ἄχρις or *ἄχρι*, 15. 3. with gen., 194.
ἄω, see *ἄο*.
B.
βαῖ, 1. N. 3.
βῆ with a part., 222. N. 2.
βί, a short vowel before, 17. 4. — augment of verbs beginning with, 76. N. 2.
βορέας, contraction of, 32. N. 2.
βούλει or *θείλεις* with subj., 215. 3. N. 2.
βοῦς, nom. sing. of, 36. 2. — acc. sing. of, 37. N. 1. — inflection of, 43. 2.
C.
γαῖα, inflection of, 36. N. 2.
γαστήρ, inflection of, 40. 1. — accent of, 30. N. 3.
γέλως, compounds of, 55. N. 3.
γεύω with acc. and gen., 179. N. 3. — with two accusatives, *ibid*.
γῆ omitted after the article, 140. N. 5.
γλ, *γν*, a short vowel before, 17.

4. — augment of verbs beginning with, 76. N. 2.

γη, a short vowel before, 17. 4.

γνωμη omitted after the article, 140. N. 5.

γραυς, nominative of, 36. 2. — inflection of, 43. 2.

Δ.

δάμαρ, inflection of, 36. N. 2.

-θε, *-σε*, *-ζε*, adverbs in, 121. 3. — *-θε* appended to what, 121. N. 2.

δει, subject of, 159. N. 1. — with gen. and acc., or with gen. and dat., 181. N. 1, 2. — *δειν* omitted in certain phrases, 220. N. 3.

δεινα, 69. 2. — with the article, 140. N. 10.

δειπότης, accent of the voc. sing. of, 31. R. 2.

δεύτερος, 61. — with gen., 186. 2.

Δημήτηρ, inflection of, 40. 1. — accent of, 40. N. 3.

-δην, *-άδην*, adverbs in, 119. 2.

διαφέρω, *διαφερόντως*, with gen., 186. N. 3.

διάφορος with gen., 186. 2. — with dat., 196. R.

διγαμμα, 1. N. 3.

δη, *δν*, a short vowel before, 17. 4.

-δόν, *-ηδόν*, adverbs in, 119. 3.

δοῦρα and *δσσα* take plural adjectives, 137. N. 7.

δύο, 60. 1. — agrees with a plural substantive, 137. N. 8.

δυσ-, see *εν*.

Ε.

ε, why called *ψιλόν*, 1. N. 1. — changes of, 2. N. 3.

-σα, acc. sing. in, 46. N. 3. — pluperf. act. in, 85. N. 4.

-ειν, 2 aor. act. infin. in, 89. N. 3.

-έθω, see *-άθω*.

ει for *ε*, 2. N. 3. — augment of verbs beginning with, 89. N. 4.

-ει, see *-ι*.

-εια, aor. act. opt. in, 87. N. 3.

ειμι, *am*, omitted, 157. N. 10. — with gen., 175. — with dat., 196. 3, N. 2. — infin. of, 221, N. 3.

ειναι apparently superfluous, 221. N. 3.

-εινός, adjectives in, 131. 2.

-εις, adjectives in, 53. 2. — dat. plur. of adjectives in, 53. R. 2. — participles in, 53. 3.

εις, 60. 1. — omitted before the gen., 175. N. 3. — with dat., 195. N. 4.

ει in composition, 5. N. 1 : 7. N. : 9. N. — before a consonant, 15. 4.

ειαστος, 73. 2. — with the article, 140. N. 7. — with a plural verb, 157. 4.

ειάτερος, 73. 2.

ειεινος, inflection of, 70. — dialects of, 70. N. 1. — neuter of, 33. N. 1. — how used, 149. 2. — corresponds to the English *he*, 149. N. 2.

εμοῦ, *έμοι*, *έμε*, more emphatic than *μοῦ*, *μοι*, *με*, 143. N. 4. — after prepositions, *ibid.*

-εν, infin. in, 89. N. 2.

εν before *ρ*, *σ*, *ζ*, 12. N. 3.

εντιτλος and *άντιτροφος* with gen., 186. N. 2.

ενοχος with gen., 183. N. 3.

εξ becomes *εν*, when, 15. 4.

εν contracted into *εν*, 23. N. 1.

ἀρτάζω, augment of, 80. R. 2.
-σος, adjectives in, 49. 3: 131. 2.
ἐπίσημα, 1 N. 3.
-ἀρός, adjectives in, 131. 3.
-ες, neuters in, 42. — 2d pers. sing. in, 85. N. 3.
-σοκον, **-σοκόμην**, **-σοκον**, **-σοκόμην**, see **-σοκον**, **-σοκόμην**.
-εις or **-εσσι**, dat. plur. in, 35. N. 3.
ἐπερος, 73. 2. — with gen., 186. 2.
ἐπηλαι, accent of the gen. plur. of, 31. N. 2.
εῦ and **δυσ-**, augment of verbs beginning with, 82. 3.
εῦ and **χαχῶς** with certain verbs, 165. N. 2.
-εύς inflection of nouns in, 44. — acc. sing. of nouns in, 44. N. 1. — nom. plur. of nouns in, 44. N. 3. — Ionic inflection of nouns in, 44. N. 4. — appellatives in, 127. 3, 6.
ἐφ' ὁ, **ἐφ' ὁτε**, with infin., 220. 1.
ἐχω with gen., 188. N. 1. — with part., 222. N. 2.
-εω, **-εων**, gen. in, 31. N. 3.
-εω, contraction of dissyllabic verbs in, 116. N. 1, R.

Z.

ζ, power of, 5. 2, N. 2. — at the beginning of a word does not always make position, 17. N. 2.
-ζε, see **-δε**.
-ζω, verbs in, 96. 4, N. 5, 6, 7.

H.

η, original power of, 1. N. 1. — changes of, 2. N. 3.
-η or **-αχη**, adverbs in, 121. 4. — becomes **-η**, 121. N. 4.
ἢ, **than**, 228. 1. — after comparatives, 186. N. 5, 6. —

between two comparatives, 228. N. 2.
η for **αι**, 3. N. 3.
-ηδόν, see **-δόν**.
-ἡ δ' **ὅς**, 152.
-ηεις, adjectives in, 131. 5. — contraction of adjectives in, 53. N. 1.
ηι for **ει**, 3. N. 3.
ηκω with gen., 188. N. — present of, 209. N. 2.
ηλίκος, 73. 1. — attracted by the antecedent, 151. R. 5.
-ηλός, adjectives in, 131. 3.
ημεδαπός, 73. 2.
ημιόλιος with gen., 186. 2.
-ην, adjectives in, 53. 4. — infin. in, 89. N. 2. — optat. in, 87. N. 2.
-ηνός, national appellatives in, 127. 3.
-ηρ, syncopated nouns in, 40. 1, 2.
-ης gen. **εος**, inflection of nouns in, 42. — acc. sing. of proper names in, 46. N. 1. — adjectives in, 52. 1.
-ης, nom. plur. in, 44. N. 3.
-ης or **-ησι**, dat. plur. in, 31. N. 3.
-ητης, national appellatives in, 127. 3.
-ηφι, gen. and dat. in, 31. N. 3.
-ηώς, perf. act. part. in, 99. N. Θ.
θατέρου, 14. N. 1.
θέλεις, see **βούλεις**.
θέμις, see **ἀγάγκη**.
-θεν, adverbs in, 121. 2.
-θι, 2d pers. sing. imperat. in, 88. N. 1. — becomes **τι**, 14. N. 4.
-θι, **-σι**, adverbs in, 121. 1.
θιγγάρω with gen., 179. 1. — with acc., 179. N. 1.

Φοιμάτιον, 14. N. 1.
Φυγάτηρ, inflection of, 40. 1.—
 accent of, 40. N. 3.

I.

-*τι*, inflection of neuters in, 43.
 -*τι* annexed to the demonstrative pronouns, 70. N. 2.—
 annexed to the demonstrative pronominal adjectives, 73. N. 2.—annexed to demonstrative adverbs, 123. N. 2, 3.

-*τι*, -*τι*, adverbs in, 119. 4.
 -*τια*, nouns in, 128. 1.
 -*τάδης*, see -*της*.
 -*της*, -*τάδης*, patronymics in, 127. 1.
 -*τιον*, diminutives in, 127. 2.
 -*τιος*, 73. 2.—with gen., 174. N.

-*τις*, adjectives in, 131. 5.
 -*τιρός* with gen., 174. N.
 -*τικός*, adjectives in, 131. 2.
 -*τιμι*, verbs in, 117. N. 14.
 -*τιμος*, adjectives in, 131. 4.
 -*τινδην*, adverbs in, 119. 6.
 -*τινη*, -*τιώνη*, patronymics in, 127. 1.
 -*τινος*, adjectives in, 131. 2.—national appellatives in, 127. 3.
 -*τιν*, diminutives in, 127. 2.
 -*τος*, adjectives in, 131. 1.—national appellatives in, 127. 3.

-*τις* gen. *τος*, *τως*, inflections of nouns in, 43. 1, 3.
 -*τις*, gen. *ιδος* or *ιος*, 46. N. 2.
 -*τις*, adjectives in, 52. 2.—patronymics in, 127. 1.—diminutives in, 127. 2.—national appellatives in, 127. 3.

-*τοκος*, -*τοκη*, diminutives in, 127. 2.
 -*τοκω*, verbs in, 96. 8.
 -*τος* with dat., 195. 1.—with

gen., 195. N. 1.—refers to the limiting noun, 195. N. 2.
 -*ιστος*, see -*ιων*.
 -*ιτης*, -*ιωτης*, nouns in, 127, 3, 5.
 -*ιω*, fut. in, 102. N. 1.
 -*ιων*, -*ιστος*, comparison by, 58.
 -*ιων*, patronymics in, 127. 1.
 -*ιώνη*, see -*ινη*.
 -*ιώτης*, see -*ιτης*.

K.

και ὅς, 152.
κακῶς, see *εὐ*.
κατά, changes of, in composition, 10. N. 2.
κατηγορέω with gen. and acc., 183. 2.—with two genitives, 183. N. 1.—with part., 222. 2.
κέρας, inflection of, 42. N. 3.—compounds of, 55. N. 3.
κλένης, contraction of nouns in, 42. N. 1.
κληρονομέω with gen., 178. 2.—with acc. of the thing, 178. N. 1.—with acc. of the person, *ibid.*
κοινός with gen., 174. N.—with dat., 195. N. 1.
κόππα, 1. N. 3.
κρέας, *τέφας*, inflection of, 42. N. 3.
κυκεοίν, acc. sing. of, 37. N. 2.
κύων, inflection of, 40. 3.

L.

λαγχάνω with gen., 178. 2.—with acc., 178. N. 1.
ληθώ, *ληθάνω*, with acc. and gen., 182. N. 2.
λλω, verbs in, 96. 6.

M.

μα, nouns in, 129. 4.
μά, *νή*, with acc., 171.—difference between, 171. N. 1.—*μά* omitted, 171. N. 2.—the

name of the god omitted *ναῦς*, nom. sing. of, 36. 2. — inflection of, 43. 2.

after, 171. N. 3.

μέλας and *ταῖλας*, inflection of, *νή*, see *μά*.

53. R. 1. — comparison of, *νικάω* with acc., 164. N. 2. — with acc. and gen., 184. 2.

57. 3.

μέλει with gen. and dat., 182. — *ννώ*, see *-ννω*.

N. 3.

μέλι, inflection of, 36. N. 2.

μέλλω with infin., 219. N. 1.

-μεναι, *-μεν*, infin. in, 89. N. 1.

μεταλαγχάνω with gen., 178. 2. — with acc., 178. N. 1.

μέτεστι and *προσήκει* with gen., 178. N. 2.

μετέχω with gen., 178. 2. — with acc., 178. N. 1.

μέχρις or *μέχρι*, 15. 3. — with gen., 194.

-μη, nouns in, 129. 5.

μή, 224. 3, 4, 5, 6. — after negative expressions, 225. 3.

μηδεῖς, plural of, 60. N. 1.

μήτηρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.

-μι, 1st pers. ind. act. in, 84. 1, N. 1. — subj. in, 86. N. 2. — verbs in, 117.

μιμνήσκω, with acc. and gen., 182. N. 2. — with two accusatives, ibid.

μν, augment of verbs beginning with, 76. N. 2.

-μός, nouns in, 129. 3.

μοῦ, *μολ*, *μί*, see *έμοῦ*, *έμοι*, *έμε*.

-μων, adjectives in, 132. 5. — *N.*

before a labial, 12. 1. — before a palatal, 12. 2. — before a liquid, 12. 3. — before *σ* or *ζ*, 12. 4, 5, N. 2, 4. — in the preposition *έν*. — movable, 15. 1, 2.

— inflection of, 43. 2.

νικάω with acc., 164. N. 2. — with acc. and gen., 184. 2.

νύσ, inflection of, 36. N. 1.

νύω, verbs in, 96. 9. — *ξ*.

-ξ, adverbs in, 119. 5. — *O.*

ο, why called *μικρόν*, 1. N. 1.

-ο, neuters in, 33. N. 1.

ὅ for *ὅς*, 19. R. 3.

ὅδε, inflection of, 70. — dialects of, 70. N. 1. — how used, 149. 1. — as an adverb, 149. N. 1.

ὅ δέ, see *ὅ μέν*.

ὅδος omitted after the article, 140. N. 5.

-όεις, adjectives in, 131. 5.

οι for *ο*, 2. N. 3. — for *ον*, 3. N. 3.

-οι permits the accent to be on the antepenult, 20. N. 1.

-οῖ, adverbs in, 121. 1.

οἴα with gen. absolute, 192. N. 2.

-οίην, opt. in, 87. N. 2.

-οιν, gen. and dat. dual in, 33. N. 4 : 35. N. 3.

οίκαδε, *φύγαδε*, 121. N. 3.

οίκεῖος with gen., 174. N.

οίκοι, accent of, 121. N. 1 : 20. N. 1.

-οιο, gen. in, 33. N. 4.

-οιος, adjectives in, 131. 1.

οῖος, 73. 1. — attracted by its antecedent, 151. R. 3, 4. — with infin., 219. N. 2.

οῖς, inflection of, 43. 2.

οῖσθ' *ὅ δρᾶσον*, 218. N. 3.

-οισι, dat. plur. in, 33. N. 4.

οἶχομαι with part., 222. N. 2.
όλος with the article, 140. N. 7.
ό μὲν ὁ δέ, 142. 1. — the proper name subjoined to *ό μέν*, 142. N. 2. — are not always opposed to each other, 142. N. 3. — *ὁ δέ* refers to something different from that to which *ὁ μέν* refers, 142. N. 4.
ὅμοιος with dat., 195. 1. — with gen., 195. N. 1. — refers to the limiting noun, 195. N. 2.
ὅμοιοῦ, compounds of, with gen., 195. N. 1.
-οος, inflection of nouns in, 34 : 49. 3. — accent of the contracted gen. and dat. of polysyllabic nouns in, 34. N. 2. — comparison of adjectives in, 57. R. 2.
-ος, acc. pl. in, 33. N. 4.
-ος, inflection of neuters in, 42. — adjectives in, 49. — abstract nouns in, 128. N. 4.
ὅς μὲν ὃς δέ, 152.
ὅσον, *ὅσῳ*, with inf., 220. 1.
ὅσσα, see *δοῦλη*.
ὅστις, inflection of, 71. 2. — has the force of the interrogative pronoun, 153. N.
ὅσῳ, see *ὅσον*.
οὐ for *ο*, 2. N. 3.
-ον, or *-αχοῦ*, adverbs in, 121. 1.
οὐ, *οὐκ*, *οὐχ*, 15. 4. — how used, 224. 1.
οὐ, augment of verbs beginning with, 80. N. 4.
οὐδεὶς, nom. plur. of, 60. N. 1.
οὐδεὶς ὅστις οὐ, 225. N.
-ούς, participles in, 53. 5.
οὐτος, inflection of, 70. — Ionic forms of, 70. N. 1. — how used, 149. 1.

οὖτας, *οὗτα*, 15. 3.
-οφι, gen. and dat. in, 33. N. 4.

πάλιν in composition, 12. N. 4.
παντοδαπός, 73. 2.
πᾶς with the article, 140. 5. — without the article, 140. N. 6.
πατήρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.
-πλόος, *-πλάσιος*, numeral adjectives in, 62. 3. — with gen., 186. 2.
ποῖος, 73. 1. — with the article, 140. N. 9. — with infin., 219. N. 2.
πόλις, Epic inflection of, 43. N. 4. — compounds of, 55. N. 1.
ΠΟΣ, derivatives of, 73. 1 : 123.
Ποσειδῶν, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.
ποὺς, nom. sing. of, 36. 2.
πρᾶγμα, omitted after the article, 140. N. 5. — omitted before the relative, 150. 5. — omitted before a verb, 157. N. 8. — omitted in the predicate, 160. N. 2.
πρὶ with subj., 214. 1. — with opt., 216. 1. — with infin., 220. 2.
προσήκει, see *μέτεστι*.
-πτω, verbs in, 96. 2.

P.

ρ at the beginning of a word, 4. 2. — doubled, 4. 3 : 18. — augment of verbs beginning with, 79.
ρα, gen. sing. of feminines in, 31. 3.
ῥ for *ρσ*, 6. N.

-φέω, verbs in, 96. 6.
 φυπόω, reduplication of, 79. N. 2.
 Σ.
 σ final, 1. N. 4. — movable, 15. 3.
 -σ, imperat. in, 117. N. 11.
 σ between two consonants, 11.
 σδ for ζ, 6. N.
 σάν or σαμπή, 1. N. 3.
 -σε, see -δε.
 -σθα, 2d pers. sing. act. in, 84. N. 6 : 86. N. 2 : 87. N. 5.
 -σι, 2d pers. sing. in, 84. N. 6.
 — 3d pers. sing. in, 84. N. 1 : 86. N. 2.
 -σι, adverbs in, see -θι.
 -σις, -σια, nouns in, 129. 3.
 σζ does not always make position, 17. N. 2.
 -σκον, -σκόμην, imperf. and aor. in, 85. N. 5.
 -σκω, verbs in, 96. 8, 14.
 σσ changed into ττ, see ττ.
 -σσα, feminines in, 127. 7.
 -σσω, -ττω, verbs in, 96. 3, N. 7.
 -σσων, -ττων, comparatives in, 58. N. 1.
 σ for στ, 1. R.
 συγγιγνώσκω, see σύνοιδα.
 -σύνη, nouns in, 128. N. 3.
 σύνοιδα and συγγιγνώσκω with part., 222. N. 1.
 -σφι, gen. and dat. in, 35. N. 3.
 σωτήρ, voc. sing. of, 38. N. 2. — accent of the voc. sing. of, 38. N. 3.
 T.
 ται for αι, 63. N. 1.
 τάλας, see μέλας.
 τίθριππον, 14. N. 1.
 -τειρα, -τρια, -τρις, feminines in, 129. 2.
 -τίος, verbal adjectives in, 132. 2. — neuter of verbal adjectives in, 162. 2, N. 1, 2 : 200. N. 2. — with dat., 200. 2.

τέρας, see χρέας.
 -τερος, -τατος, comparison by, 57.
 τηλικούτος, 73. 1. — inflection of, 73. N. 1.
 -τηρ, -της, -τωρ, verbal nouns in, 129. 2.
 -της, voc. sing. of nouns in, 31. 4. — abstract nouns in, 128. N. 2.
 τις, inflection of, 68. — dialects of, 68. N. — with the article, 140. N. 9. — how used, 147. — does not always stand at the beginning of a proposition, 147. N. 1. — for ποῖος, 147. N. 2.
 τις, inflection of, 69. 1. — dialects of, 69. N. 1. — how used, 148. — for ἔκαστος, 148. N. 1. — refers to the speaker, or to the person addressed, 148. N. 2. — with adjectives of quality or quantity, 148. N. 3. — denotes importance, 148. N. 4. — doubled, 148. N. 4.
 τοι for οι, 63. N. 1.
 τοιόδε, 73. 1. — with inf. 219. N. 2.
 τοιούτος, 73. 1. — inflection of, 73. N. 1. — with the article, 140. N. 8.
 -τός, verbal adjectives in, 132. 1. — with dat., 200. 2.
 τΟΣ, 63. N. 2. — derivatives of, 73. 1 : 123.
 τοσούτος, 73. 1. — inflection of, 73. N. 1.
 -τρια, -τρις, see -τειρα.
 ττ for σσ, 6. N.
 τυγχάνω, with gen., 178. 2. — with acc., 178. N. 1.
 -τωρ, see -τηρ.
 τ.,
 ν, why called ψιλόν, 1. N. 1. —

breathing of, 4. N. 1. — quantity of, 17. N. 3: 36. N. 5.

-*v*, contracts in, 43. 3.

-*ύδριον*, diminutives in, 127. 2.

-*ύθω*, see -*άθω*.

ῡ, improper diphthong, 3. 1, N. 1.

νίός, omitted after the article, 140. N. 5.

-*ύλλιον*, -*ύλλος*, diminutives in, 127. 2.

ύμεδαπός, 73. 2.

-*υμι*, subj. of verbs in, 117. 4, N. 4. — optat. of verbs in, 117. 5, 6, N. 7. — 2 aor. of verbs in, 117. N. 16.

ύπενθυνος, with gen., 183. N. 3.

-*υς*, contracts in, 43. 1, 3. — adjectives in, 51. — participles in, 53. 6.

ύφιον, diminutives in, 127. 2.

Φ.

φέρει, see *άγε*.

φεύγω with gen., 183. R. 1.

-*φι*, gen. and dat. in, 31. N. 3: 33. N. 4: 35. N. 3.

φεῆν, compounds of, 55. N. 2.

φρούδος, 14. N. 1.

φύγαδε, see *οἴκαδε*.

Χ.

χοῦς, nom. sing. of, 36. 2.

χράομαι with dat., 198. N. 1.

χρῆ, with gen. and acc. 181. N. 1. — subject of, 159. 2.

χρήσιης, accent of the gen. plur. of, 31. N. 2.

χώρα omitted after the article, 140. N. 5.

Ψ.

ψαύω with gen., 179. 1. — with acc., 179. N. 1.

Ω.

ω, why called *μιγα*, 1. N. 1. — changes of, 2. N. 3. — for *ον*, 3. N. 3.

-*ω*, acc. sing. in, 33. R. 1. — gen. sing. in, 33. N. 4. — inflection of nouns in, 42. — dual and plural of nouns in, 42. N. 4. — Ionic acc. sing. of nouns in, 42. N. 6. — accent of the contracted acc. sing. of nouns in, 42. N. 7.

-*ώδης*, adjectives in, 131. 6.

-*όη*, opt. act. in, 117. N. 6.

-*ώιός*, adjectives in, 131. 3.

-*ών*, gen. and dat. dual in, 43. N. 3.

-*ών*, -*ωνιά*, nouns in, 127. 4.

-*ών*, adjectives in, 53. 7, 8. — inflection of comparatives in, 58. 2.

ώητος with gen., 190. 2.

-*ωνιά*, see -*ών*.

-*ωο*, gen. in, 33. N. 4.

ώρα, see *άναγκη*.

-*ως*, acc. pl. in, 33. N. 4. — fem. in, 42. — gen. sing. in, 43. 3: 44. — adjectives in, 50. — participles in, 53. 9. — adverbs in, 119. 1.

ώς with dat., 197. N. 1. — with gen. absolute, 192. N. 2. — with acc., 192. R. 2. — with inf., 220. 1.

ώς for *τώς*, 19. R. 3: 123. N. 1: 152. N. 2.

ώσπερ with gen. absolute, 192. N. 2. — with acc., 192. R. 2.

ώστε with gen. absolute, 192. N. 2. — with acc., 192. R. 2. — with indic., 213. 3. — with inf., 220. 1.

ών, diphthong, 3. 1, N. 1. — for *ον*, 3. N. 3.

ENGLISH INDEX.

A.

Abstract Nouns, 128 : 129. 1, N. 1, 2.— for concrete, 136. N. 4.— acc. of, after kindred verbs, 164.

Acatalectic Verse, 234. 2.

Accent, 19—22.— kinds of, 19. 1.— place of, 19. 1, 2, 3, 4, R. 1.— words without, 19. N. 1, R. 2. 3.— grave, 19. N. 2.— place of, in diphthongs, 19. 5.— on the antepenult, 20. 1, 2, N. 1, 2, 3.— on the penult, 20. 3.— acute becomes grave, 20. 4.— circumflex, 21.— circumflex on the penult, 21. 2.— of contracted syllables, 23. N. 3.— of words whose last syllable has been elided, 25. N. 3.— of the first declension, 31. N. 2.— of the second declension, 33. N. 3 : 34. N. 2.— of the third declension, 35. N. 2 : 38. N. 3 : 42. N. 7 : 43. N. 5.— of verbs, 93.— of verbs in μ , 117. N. 18.

Accusative, 30. 4.— sing. of the third declension, 37.— how used, 163.— 172.— denotes the subject of the infinitive, 159.— after transitive verbs, 163.— denoting the abstract of a transitive verb, 164.— after verbs signifying *to look*, &c. 164. N. 1.— after verbs signifying *to conquer*, 164. N. 2.— two

accusatives after verbs signifying *to ask*, &c. 165. 1, N. 1.— *to do*, *to say*, 165. N. 2.— *to divide*, 165. 2.— *to name*, &c. 166.— synecdochical, 167.— in parenthetical phrases, 167. N. 2.— subjoined to a clause, 167. N. 4.— denotes duration of time, 168. 1, N. 1.— of time when, 168. 2.— for the gen. absolute, 168. N. 2.— denotes extent of space, 169.— of place whither, 170.— after $\mu\acute{a}$, $v\acute{y}$, 171.— omitted after $\mu\acute{a}$, $v\acute{y}$, 171. N. 3.— with prepositions, 72.— after adjectives, 185. N. 1.

Active Voice, 74. 1.— formation of the tenses of, 94—105.— how used, 205.— as passive, 205. N. 2, 3, R.

Acute Accent, 19. 1, 2.— on the antepenult, 20. 2, 3, N. 1, 2, 3.— becomes grave, 20. 4.

Adjective, 30. 1.— inflection of, 48—59.— of three endings, 48. 1.— of two endings, 48. 2.— of one ending, 48. 3 : 54.— in $o\varsigma$, 49.— in $w\varsigma$ gen. ω , 50.— in $v\varsigma$ gen. $v\omega\varsigma$, 51.— in $\eta\varsigma$, $\iota\varsigma$, 52.— in $\bar{\alpha}\varsigma$, $\epsilon\varsigma$, $o\upsilon\varsigma$, $\sigma\varsigma$, $w\upsilon$, $w\varsigma$ gen. $\acute{o}r\omega\varsigma$, 53.— compound, 55.— anomalous and defective, 56.— comparison of, 57—59.— derivation of, 130—133.— derived from other adjectives, 130.—

from subst., 131. — from verbs, 132. — from adverbs, 133. — agreement of, 137. — mas. adj. with fém. subst., 137. N. 1. — referring to two or more substantives, 137. 2, N. 5. — agrees with one of the substantives to which it refers, 137. N. 4. — referring to a collective noun, 137. 3. — plural agrees with a dual subst., and *vice versâ*, 137. N. 6. — used substantively, 138. 1. — neuter, 138. 2. — used adverbially, 138. N. 1.

Admiration, Mark of, 27. N. 2.

Adverb, 29. 2. — of manner, 119. — of quantity, 120. — of place, 121. — of time, 122. — derived from *ΠΟΣ*, 123. — comparison of, 125. — anomalous comparison of, 125. N. 3. — with the article, 141. 1, 2, N. 1. — with gen., 177: 181: 186: 188. 2, N. 1. — with dat., 195. 1. — limits what, 223. — negative, 224: 225.

Alphabet, 1. 1. — division of the letters of, 1. 2.

Alpha Privative, 135. 4.

Anapestic Verse, 252 — 255.

Anastrophe, 226. N. 1.

Antecedent, 150. 1.

Antepenult, 16. 3.

Aorist, 74. 3. — augment of, 78. — reduplication of, 78. N. 2. — 1st pers. sing. of 1 aor. act., 84. N. 2. — in *σχον*, *σχόμην*, 85. N. 5. — inflection of aor. pass., 92. — 2 aor. mid. syncopated, 92. N. 4. — formation of, 104: 105: 109: 110: 115. — 2 aor. act. of verbs in *μι*, 117. 12. — how used, 212. — for the perfect or pluperfect, 212. N. 1. — for the present, 212. N. 2, 4. — for the future, 212. N. 3.

Aphæresis, 26. 3.

Apodosis, 213. R.

Apostrophe, 27.

Arsis, 233. 2.

Article, 29. 1. — inflection of, 63. — quantity, accent, and dialects of, 63. N. 1. — old form of, 63. N. 2. — how used, 139 — 142. — with proper names, 139. 3. — accompanies the leading character of a story, 139. N. 1. — with the second accusative after verbs signifying *to call*, 139. N. 2. — separated from its noun, 140. 1, N. 1, R. 2. — two or three articles standing together, 140. R. 1. — repeated, 140. 2. — with the part., 140. 3, N. 3. — adjective standing before or after the substantive and its article, 140. N. 4. — alone, 140. 5. — without a noun, 140. N. 5. — with pronouns, 140. 5. — with *ὅλος* and *ἐκαντός*, 140. N. 7. — with *τοιοῦτος*, 140, N. 8. — with *τις* and *ποῖος*, 140. N. 9. — with *δεῖνα*, 140. N. 10. — before adverbs, 141. 1, 2, N. 1. — before a proposition, 141. 3. — before any word, 141. 4, N. 2, 3. — as demonstrative, 142. 1. — before *ὅς*, *ὅσος*, *οἷος*, 142. N. 1. — as relative, 142. 2. — neuter with gen., 176.

Atona, 19. N. 1.

Attraction with the Relative, 151.

Augment, 75. — kinds of, 75.
 2. — syllabic, 75. 2: 76—79.
 — of the perf., 76. — of the pluperf., 77. — of the imperf. and aor., 78. — of verbs beginning with ρ , 79. — temporal, 80: 81. — of compound verbs, 82. — omitted, 78. N. 3: 80. N. 4, 5.

B.

Barytone, 19. 4.

Breathings, 4. — of v , 4. N. 1.
 — of ρ , 4. 2, 3. — place of, 4. 4. — power of, 4. 5, N. 2. — rough changed into smooth, 14. N. 5.

C.

Cæsura, 235.

Cases, 30. 4. — how used, 162 — 204.

Catalectic verse, 234. 2.

Causative, see **Verbs**.

Circumflex, 19. 1, 3: 21. — on the penult, 21. 2.

Collective Nouns, 137. 3: 157. 4.

Colon, 27.

Comma, 27.

Comparison by $\tau\epsilon\sigma\varsigma$, $\tau\alpha\tau\varsigma$, 57
 — of substantives, 57. N. 4.
 — of pronouns, 57. N. 5. — by $\iota\omega\nu$, $\iota\sigma\tau\varsigma$, 58. — anomalous and defective, 59. — of adverbs, 125.

Composition of Words, 135.

Concrete, see **Abstract**.

Conjunction, 29. 2. — how used, 228.

Connecting Vowel, 85. 1.

Consonants, 1. 2. — division of, 5: 6. — final, 5. N. 3. — eu- phonic changes of, 7 — 14. — movable, 15.

Contraction, 23. — accent in, 23. N. 3.

Copula, 160. 1.

Coronis, 27.

Crasis, 24. — left to pronun- ciation, 24. N. 2.

D.

Dactylic Verse, 246 — 251.

Dative, 30. 4. — plural of the third declension, 39. — how used, 195 — 203. — after words implying *resemblance*, &c. 195. — after adjectives, 196. 1. — after verbs, 196. 2. — after impersonal verbs, ibid. — after verbs signifying *to be*, 196. 3, N. 2. — with interjections, 196. 5. — denotes *with regard to*, 197. 1. — preceded by $\omega\varsigma$, 197. N. 1. — apparently superfluous, 197. N. 2. — limits words, 197. 2. — with comparatives, 197. N. 3. — with substantives, 197. N. 4. — of *cause*, &c. 198. — with $\chi\rho\alpha\mu\alpha\iota$, 198. N. 1. — of accom- paniment, 199. — of $\alpha\bar{u}\tau\varsigma$, 199. N. 1. — denotes the sub- ject, 200: 206. 2. — with verbal adjectives in $\tau\varsigma$ and $\tau\epsilon\varsigma$, 200. 2. — of time, 201. — for the gen. absolute, 201. N. 2. — of place, 202. — with prepositions, 203.

Declensions, 30. 3.

Defective, see **Noun, Adjective, Comparison**.

Demonstrative Pronoun, 70. — dialects of, 70. N. 1. — with ι , 70. N. 2. — pronominal adjectives, 73. 1. — how used, 149. — as adverb, 149. N. 1. — subjoined to a noun in the same proposition, 149. N. 3. — subjoined to a relative, 149. N. 4.

Deponent Verbs, 208. — perf. and pluperf. of, 208. N. 2. — aor. pass. of, 208. N. 3.

Derivation of Words, 126—134.

Desideratives, 134. N. 2.

Diæresis, 27. N. 1.

Digamma, 1. N. 3.

Diminutives, 127. 2.

Diphthongs, 3. — improper, 3.

N. 2. — commutation of, 3.

N. 3. — improper, in capitals, 4. 4.

Dipody, 234. 3.

Dissyllables, 16. 2.

Dual, 29. 3 : 30. N. 2 : 137. N.

1, 5, 6, 7, 8 : 150. N. 1 : 157.

N. 1, 4, R. 1.

E.

Elision, 25. — before a consonant, 25. N. 2.

Enclitics, 22. — retain their accent, 22. 4, N. 1. — succeeding each other, 22. N. 2.

Euphonic Changes, see **Consonants**.

F.

Feet, 233. 1.

Final, see **Consonants, Syllable**.

First Declension, endings of,

31. 1. — gender of, 31. 2. —

voc. sing. of, 31. 4. — quantity of, 31. N. 1. — accent of, 31. N. 2. — dialects of, 31. N. 3. — contracts of, 32.

Future, 74. 3. — augment of the third, 75. 1. — formation of, 102 : 103 : 111 : 112 : 114.

— how used, 209. 4, N. 10 : 211. — periphrastic, 209. N. 1.

G.

Gender, 30. 2. — how distinguished in grammar, *ibid.* —

masc. for fem., 137. N. 1.

— implied, 137. N. 2, 3. 150. N. 2.

Genitive, 30. 4. — of the third declension, 36. 1. — how used, 173—194. — adnominal, 173. — relations denoted by the adnominal, 173. N. 1. — subjective and objective, 173. N. 2. — two adnominal genitives, 173. N. 3. — subjoined to possessive words, 174. — with *ἴδιος*, &c. 178. N. — with verbs signifying *to be*, &c. 175. — after the neuter article, 176. — denoting a whole, 177. — after a participle with the article, 177. N. 1. — after *δαιμόνιος*, &c. 177. N. 3. — after neuter adjectives, 177. 2, N. 4. — of the reflexive pronoun, 177. N. 5. — after verbs referring to a part., 178. 1. — after verbs signifying *to partake*, &c. 178. 2. — *to take hold of*, &c. 179. — *to let go*, &c. 180. — after words denoting fulness, &c. 181. — after verbs signifying *to remember*, &c. 182. — *to accuse*, &c. 183. — *to begin* &c. 184. — after verbal adjectives, 185. — after comparatives, 186. — denoting *on account of*, 187. 1. — after exclamations, 187. 2. — after verbs signifying *to entreat*, 187. 3. — denoting the subject, 187. 4. — of instrument, 187. 5. — denoting *in respect of*, 188. — after adverbs, 188. 2. — after verbs signifying *to take aim at*, &c. 188. 3. — of mate-

rial, 189. — of price, 190. — of time, 191. — absolute, 192. — of place, 193. — with prepositions, 194.

Grave Accent, 19. 1, N. 2. — for the acute, 20. 4.

H.

Historical, see Secondary Tenses.

I.

Iambic Verse, 241 — 245.

Imperative, 74. 2. — terminations and connecting vowels, 88. — how used, 218. — in prohibitions, 218. 2. — second person of, for the third, 218. N. 2. — in connection with the relative, 218. N. 3. — perf. of, 209. N. 7, 8.

Imperfect, 74. 3. — augment of, 78. — in *σκον*, *σκόμην*, 85. N. 5. — formation of, 97 : 106. 2 : 113. — how used, 210. — denotes an attempt, 210. N. 1. — denotes a customary action, 210. N. 2. — for aor., 210. N. 3. — for pres., 210. N. 4.

Impersonal Verbs, 159. N. 1, 2. — with dat., 192. 2.

Indefinite, Pronoun, 69. — pronominal adjectives, 73. 1. — — adverbs, 123. — how used, 148.

Indicative, 74. 2. — terminations and connecting vowels of, 84 : 85. — of verbs in *μι*, 117. 2, 3. — how used, 213. — in independent propositions, 213. 1. — after interrogative and relative words, 213. 2. — after particles, 213. 3, N. 4, 5, 6. — in conditional propositions, 213. 4, 5. — with *ἄν*, 213. N. 3.

Infinitive, 74. 2. — terminations and connecting vowels of, 89. — of verbs in *μι*, 117. 8, 9. — subject of, 158. — after verbs, participles, and adjectives, 119. 1. — denotes a cause, 119. 2. — for the indic., 119. N. 4. — omitted, 119. N. 5. — for the imperat., 119. N. 6, 7. — for the subj., 119. N. 8. — expresses a wish, 119. N. 9. — with *ωτε*, &c. 220. 1. — with *πείτε*, &c. 220. 1. — in parenthetical phrases, 220. N. 1, 2, 3. — with *ἄν*, 220. 3. — as a neuter substantive, 221. — for the gen. of cause, 221. N. 1. — in exclamations of surprise, 221. N. 2. — superfluous, 221. N. 3. — after *ἀράγε*, &c. 221. N. 4.

Inflection of words, 29 — 135.

Interjection, 29. 2. — how used, 229.

Interrogation, 27.

Interrogative, Pronoun, 68. — dialects of, 68. N. — pronominal adjectives, 73. 1. — adverbs, 123. — how used, 147.

Intransitive, see Verbs.

Iota Subscript, 3. 1.

Irregular Construction, 230.

K.

Koppa, 1. N. 3.

L.

Labials, 6. — before linguals, 7. — before *μ* and *σ*, 8.

Leading, see Primary Tenses.

Letters and Syllables, 1 — 28.

Linguals, 6. — before *μ*, *σ*, and before palatals and other linguals, 10.

Liquids, 5. 1.

M.

Metathesis, 26. 2.

Middle Mutes, 5. 3.

Middle Voice, 74. 1. — tenses of, 113 — 115. — how used, 207. — as active, 207. N. 4, 5. — as passive, 207. N. 6, 7. Moods, 74. 2. — terminations and connecting vowels of, 84 — 90. — how used, 213 — 221.

Movable, see Consonants.

Monosyllables, 16. 2.

N.

National Appellatives, 127. 3.

Negative, Particles, 224. — formulas, 224. N. 1, 2, 3. — two negatives, 225.

Neuter, 30. 2. — has three cases alike, 30. N. 1. — adjectives with the article, 138. 2. — plural with a sing. verb, 157. 2. — adjective in the predicate, 160. N. 1, 2.

Nominative, 30. 4. — sing. of the third declension, 36. — how used, 157. — for the voc., 157. N. 11. — without a verb, 230. 1.

Noun, 30. — indeclinable, 45. — anomalous, 46. — defective, 47.

Numbers, 29. 3. — commutation of, 137. N. 6, 7, 8: 157. N. 4.

Numerals, Marks of, 1. N. 3, 5, 6. — cardinal, 60. — ordinal, 61. — substantives, adjectives, and adverbs, 62.

O.

Object, 162. — immediate, 163.

Optative, 74. 2. — terminations and connecting vowels of, 87. — periphrastic perf., 87. N. 1. — perf. pass., 91. 3, 5. — of verbs in μ , 117. 5, 6.

— of verbs in $\nu\mu$, 117. N. 7. — how used, 216: 217. — after particles, 216. 1. — after interrogative and relative words, 216. 2. — after the past tenses, 216. 3, 4. — after the present or future, 216. N. 1, 2. — expresses a wish, 217. 1, N. 1. — in independent propositions, 217. 2. — for the ind., 217. 3. — for the imperat., 217. 4.

Oxytone, 19. 2.

P.

Palatals, 6. — before linguals, 7. — before μ and σ , 9.

Parenthesis, Marks of, 27.

Participle, formation of, 90. — of verbs in μ , 117. 10, 11. — with the article, 140. 3, N. 3. — followed by the case of its verb, 162. 2. — how used, 222. — with verbs signifying *to know*, &c. 222. 2, N. 1. — *to endure*, &c. 222. 3. — with $\delta\alpha\gamma\iota\gamma\gamma\omega\mu\alpha\iota$, x. τ. 1. 222. 4. — with $\xi\chi\omega$, x. τ. 1. 222. N. 2. — fut., 222. 5. — pres., 222. N. 3. — with adverbs, 222. N. 4. — with $\ddot{\alpha}\nu$, 222. 6.

Parts of Speech, declinable, 29. 1. — indeclinable, 29. 2.

Passive Voice, 74. 1. — tenses of, 106 — 112. — how used, 206. — subject of, 206. 1, 2. N. 1. — retains the latter case, 206. 3. — as middle, 206. N. 2.

Patronymics, 127. 1.

Penult, 16. 3.

Perfect, 74. 3. — augment of, 76. — syncopated, 91. N. 6, 7, 8, 9. — formation of, 98: 99: 107: 113. — how used,

209. 2. — as pres., 209. N. 4. — expresses a customary action, 209. N. 5. — for the fut., 209. N. 6. — imperat., 209. N. 7, 8.
 Period, 27.
 Perispomenon, 19. 3.
 Person, 74. 4.
 Personal Pronoun, 64. — dialects of, 64. N. 2. — how used, 143 : 144. — of the third person, 143. N. 1, 2. — repeated, 143. N. 3. — *ἴμιοῦ* and *μοῦ*, 143. N. 4.
 Pluperfect, 74. 3. — augment of, 77. — in *εα*, 85. N. 4. — passive, 91. 1. — syncopated, 91. N. 6, 7, 8. — formation of, 100 : 101 : 108 : 113. — how used, 209. 4. — as imperf. 209. N. 4, 9. — as aor., 209. N. 9.
 Polysyllables, 16. 2.
 Possessive Pronoun, 67. — dialects of, 67. N. 1. — how used, 146. — used objectively, 146. N. 1. — third pers. of, 146. N. 2, 3.
 Predicate, 156 : 160. — noun in, 160. 2, 3.
 Preposition, 29. 2. — how used, 226 : 227. — primitive, 226. 1. — after the noun, 226. N. 1. — for *εἰπει*, 226. N. 2. — separated by tmesis, 226. N. 3, 4, 5. — in composition, 135. 3, N. 6, 7, 8. — with acc., 172. — with gen., 194. — with dat., 203.
 Present, 74. 3. — formation of, 94 — 96. — simple or original, 96. — how used, 209. 1. — for the aor., 209. N. 1. — for the perf., 209. N. 2. — for the fut., 209. N. 3.
 Primary or Leading Tenses, 74. 3 — terminations of, 84. 1.
 Privative *α*, 135. 4.
 Pronominal Adjectives, 73.
 Pronoun, 64 — 72. — how used, 143 — 155.
 Pronunciation, 28. — Modern Greek, 28. 2.
 Proparoxytone, 19. 2.
 Protasis, 213. R.
 Punctuation Marks, 27.
 Pure Syllable, 16. 4.
 Q.
 Quantity, 17 : 18. — of *α*, *ι*, *υ*, 17. N. 3. — Marks of, 2 : 27 : — of the first declension, 31. N. 1. — of the second declension, 33. N. 2. — of the third declension, 35. N. 1 : 36. N. 5.
 R.
 Reciprocal Pronoun, 72. — how used, 155. — for the reflexive, 155. N.
 Reduplication, 76. 1. — of the 2 aor., 78. N. 2. — Attic, 81.
 Reflexive Pronoun, 66. — dialects of, 66. N. 4, 5. — how used, 145. — of the third person, 145. N. 1. — for the reciprocal, 145. N. 2.
 Relative Pronoun, 71. — dialects of, 71. N. 1. — how used, 150 — 154. — referring to two or more nouns, 150. 2. — referring to a collective noun, 150. 3. — before its antecedent, 150. 4 : 151. 3. — refers to an omitted antecedent, 150. 5. — refers to a possessive pronoun, 150. N. 7. — attracted, 151. 1. — attracts its antecedent, 151. 2. — as demonstrative, 152.

— as interrogative, 153. — for *iv'a*, 154. — verb of, 157. N. 6.

Relative Adverb, 123. — before its antecedent, 150. N. 6. — attracted, 151. N. 2. — attracts its antecedent, 151. N. 3. — as demonstrative, 152. N. 2.

Root, of nouns of the third declension, 36. R. 1. — of verbs and tenses, 83.

Rough Consonants, 5. 3. — in two successive syllables, 14. 3, N. 2, 3, 4. — not doubled, 14. 4.

S.

San or Sampi, 1. N. 3.

Secondary or Historical Tenses, 74. 3. — terminations of, 84. 2.

Second Declension, endings of, 33. 1. — gender of, 33. 2. — quantity of, 33. N. 2. — accent of, 33. N. 3. — dialects of, 33. N. 4. — contracts of, 34.

Smooth Breathing, see Breathing.

Smooth Consonants, 5. 3. — before the rough breathing, 14. 1, 2.

Subject, 156 — 159. — of a finite verb, 157. — omitted, 157. N. 8. — of the inf., 158. — of impersonal verbs, 159. N. 1, 2.

Subjunctive, 74. 2. — terminations and connecting vowels of, 86. — periphrastic perf., 86. N. 1. — perf. pass., 91. 3, 4. — of verbs in *ui*, 117. 4, N. 4. — how used, 214: 215. — after particles, 214. 2. — after interrogative and rela-

tive words, 214. 2, 4. — after pres. or fut., 214. 3. — after past tenses, 214. N. 1. — in exhortations, 215. — for the fut. ind., 215. N. 3. — in prohibitions, 215. 5.

Substantive, 30. 1. — derivation of, 127 — 129. — in apposition, 136. — as an adjective, 136. N. 3.

Syllables, 16.

Syncope, 26. 1.

Synecdochical, see Accusative.

Synecphonesis or Synizesis, 23. N. 2.

Syntax, 136 — 232.

T.

Tenses, 74. 3. — root of, 83. 2. — terminations of, 84. — how used, 209 — 212.

Thesis, 233. 2.

Third Declension, endings of, 35. 1. — gender of, 35. 2. — quantity of, 35. N. 1. — accent of, 35. N. 2. — dialects of, 35. N. 3. — formation of the cases of, 36 — 39. — syncopated nouns of, 40. — contracts of, 42 — 44.

Tmesis, 226. N. 3, 4, 5.

Trochaic Verse, 237 — 239.

V.

Vau, 1. N. 3.

Verbal Roots and Terminations, 83 — 92

Verb, 74 — 118. — accent of, 93. — division of, 94. 2. — penult of pure, 95. — contract, 116. — in *ui*, 117. — anomalous, 118. — subject of a finite, 157. — transitive and intransitive, 205. 1. — causative, 205. 2. — passive, 206. — middle, 207. — deponent, 208.

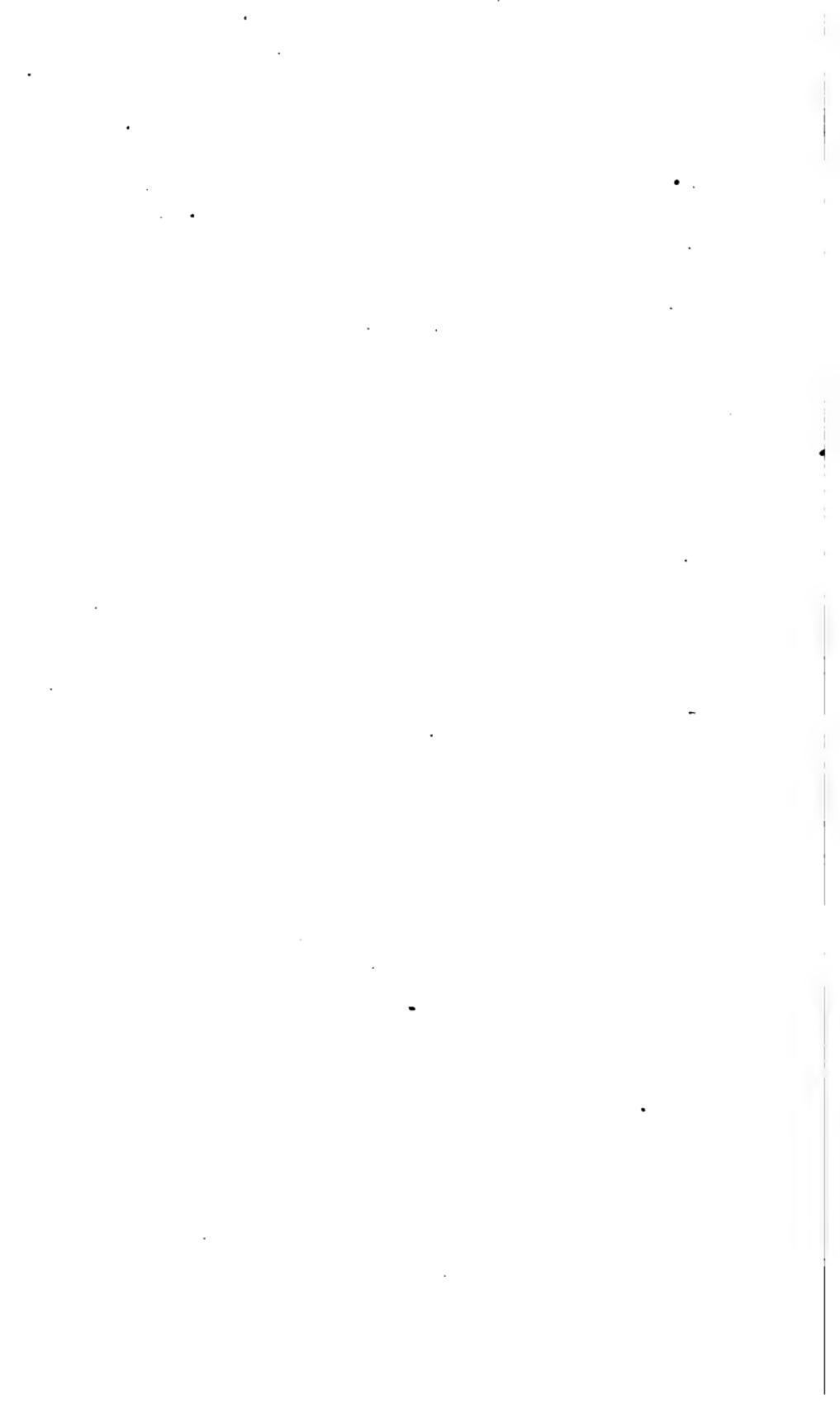
Verse, final syllable of, 236.
 Versification, 233—255.
 Vocative, 30. 4.—of the first declension, 31. 4.—of the third declension, 38.—how used, 204.
 Voices, 74. 1.—how used, 205—208.

Vowels, 1. 2: 2.—doubtful, 2. N. 1, R.—commutation of, 2. N. 3.—short, before a mute and liquid, 17. 3.—long made short and *vice versa*, 18.—connecting, 85. 1. Z.
 Zeugma, 231.

ABBREVIATIONS.

ας	αι	θη	επι	θ	σθ
δπο	ἀπο	ξ	ξ	δ	σθαι
ω	αυ	δ	ευ	ω	σσ
γδ	γαρ	ιω	ην	ς	στ
γ	γγ	χ } γεν	χαι	χ	σχ
γεν	γεν	χ } γεν	χαι	χ	ται
γρ	γρ	λ	λλ	λω	ταυ
δ	δε	μδη	μεν	δ	τηγν-
δι	δι	ο	ος	δ	τησ
δια	δια	ο	ον	ο	το
ει } ει }	ει	ει	περι	ε	τον
εκ	εκ	ρε	ρα	ρ	των
εν	εν	ε	ρι	ω	υν
		ρ	ρο	ν	ὑπο

Francis Steele
Salena.
May.



Tr. St. Lee
Salem
M.D.

